

The **H** *Magazine for the Christian Home*
Hearthstone

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- **Easter in the Home—*Laurence T. Beers***
● **What Does Your Child Know About Jesus?—*Don Scott***

APRIL, 1961—25c

The **H** Magazine for the Christian Home Hearthstone

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Easter Sunday. Looking for ways to make Easter Day meaningful to your family? "Easter in the Home," prepared by Laurence T. Beers, lifts up some ways of bringing out the deep, religious significance of Easter and provides a guided Easter worship service for the family.

When Tragedy Falls. Tragedy has a way of creeping up on us. Howard G. Hartzell in his article, "Preparing for Family Crises" reminds us that we should be making some preparation for meeting situations that will inevitably have to be faced. At Easter time when one thinks of Jesus and his power over death, why not include some serious thinking of what can be done to help your family face crises in a triumphant way?

Teen-agers' Parents. "Parents of Teen-agers—Pals or Firemen?" by Elaine Holcomb is the first in a series of articles that will be appearing from time to time. These articles were inspired from actual questions that parents raise as they seek to answer questions and problems concerning their relationships with their teen-age daughter or son. The author is not only concerned with helping parents discover the best solution, but she also is interested in the evaluation that the teen-agers can be motivated to do for themselves.

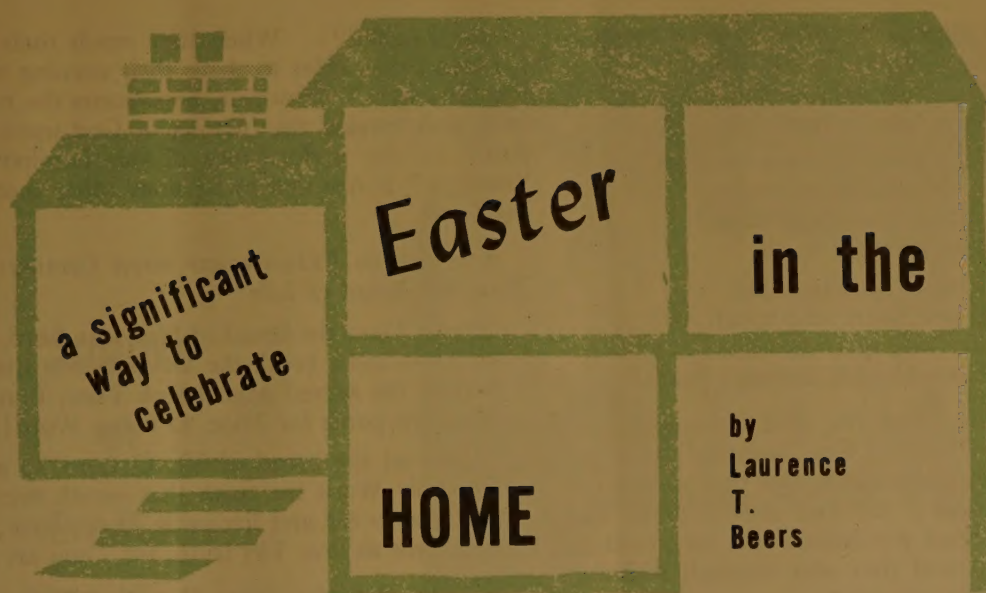
Your Child and Jesus. Does the article title, "What Does Your Child Know About Jesus?" startle you? If it does, there is no better time left than the present to begin making up for lost time. The author, Don Scott, gives some helpful steps that will lead the child to total commitment to Christ.



About the Cover. The cover picks up the Easter emphasis of this issue of *Hearthstone*. It is the artist's conception of the scripture passage, "After the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre" (Matt. 28:1).

Coming Soon: "The Christian Family," by Ruth C. McDowell; "Looking Ahead—for Your Family," by Lester E. Paul; "Mothers for Mother's Day," by Bessie M. Barker; and others.

Until then,
R. C.



IF SOME VISITOR FROM OUTER SPACE, bent on discovering the customs and folkways of the American people, should swoop low in his flying saucer over your community on Easter Sunday, what impression would he get? If he should make himself invisible in order to roam our streets, visit our homes, and sit in our churches on that day, what would he make of a profusion of bunny rabbits (plush, chocolate, and in the flesh), ham and egg feasts, the wealth of expensive corsages, the parade of strange millinery and other spring finery, and a flurry of children engaged in egg hunts and egg-rolling contests?

There is nothing really wrong, of course, with these widely followed customs, but just as they would tend to conceal from our celestial visitor the real significance of Easter, so they help to obscure the deep meaning and value of the triumph of our Lord over death and the grave.

Thus, if there is to be an intelligent observance of Easter, particularly on the part of children, those of us who are parents must be willing to give some of our best thought and time to an attempt to celebrate Easter in the home, where its rich religious significance is far too often completely neglected.

It is therefore suggested that there be participation in the following worship service, after which there should be a brief discussion of the events which we seek to commemorate at Eastertide.

I. An Easter Worship Experience in the Home

Make careful plans for this observance, including the holding of it on Easter evening, when the Risen Christ had fellowship with the two disciples from Emmaus. You might meet around your dining room table, covered with a simple cloth and with two candles for light. See that parts are assigned to each member of the family who can read intelligently. As you share in this period of devotion, and in the brief time of explanation that follows, you may discover the reality of Christ's presence as never before.

The author is pastor of First Baptist Church, Fargo, North Dakota.

A. Two Disciples Talk of Jesus' Death (Luke 24: 13-14). Two disciples, who in all likelihood had been in Jerusalem for the Feast of the Passover, leave the city on Sunday afternoon to return to their home in Emmaus. On the way they discuss the things which have just taken place.

A HYMN OF JESUS' PASSION: "Go to Dark Gethsemane"¹

"Go to dark Gethsemane,
Ye that feel the tempter's pow'r;
Your Redeemer's conflict see,
Watch with Him one bitter hour:
Turn not from His griefs away;
Learn of Jesus Christ to pray.

"Follow to the judgment-hall;
View the Lord of life arraigned,
O the wormwood and the gall!
O the pangs His soul sustained!
Shun not suff'ring, shame, or loss;
Learn of Him to bear the cross.

"Calv'ry's mournful mountain climb;
There, adoring at His feet,
Mark that miracle of time,
God's own sacrifice complete:
'It is finished!' hear the cry;
Learn of Jesus Christ to die."

B. Two Disciples Speak of Frustrated Hope (Luke 24:15-24). In the course of their journey they are joined by a "stranger," who inquires what they are discussing, and why they appear so sad. They tell him of the crucifixion of Jesus of Nazareth, in whom they had hoped for the redemption of Israel. Moreover, even the rumor that some had seen Jesus alive had not lightened their great grief.

A HYMN OF CHRISTIAN HOPE: "O Come, O Come, Emmanuel"

¹Hymns are in *Christian Worship—A Hymnal*. Available from the publishers.

"O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.

"O come, Thou Wisdom from on high,
And order all things, far and nigh;
To us the path of knowledge show,
And cause us in her ways to go.

"O come, Desire of nations, bind
All peoples in one heart and mind;
Bid envy, strife, and quarrels cease;
Fill the whole world with heaven's peace."

C. Two Disciples Hear the Old Testament Explained (Luke 24:25-27). The "stranger" proceeds to enlighten the disciples about the true mission of God's Messiah, stressing the fact that a great Old Testament prophet had proclaimed that he would be a suffering servant, and that only through suffering could the Christ enter into glory.

THE PROPHETIC SCRIPTURE: Isaiah 53:4-6

"Surely he has borne our griefs
and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.
But he was wounded for our transgressions,
he was bruised for our iniquities;
upon him was the chastisement that makes us whole,
and with his stripes we are healed.
All we like sheep have gone astray;
we have turned every one to his own way;
and the LORD has laid on him the iniquity of us all."

D. Two Disciples Recognize the Living Lord

(Luke 24:28-32). When they reach their home in Emmaus, they offer to share their evening meal with the "stranger." However, he assumes the role of the host, and invokes the blessing of God upon their repast. In the performance of this familiar act, the "stranger" is revealed to be none other than the living Lord.

A HYMN OF FELLOWSHIP WITH CHRIST: "Break Thou the Bread of Life"

"Break Thou the bread of life, dear Lord, to me
As Thou didst break the loaves beside the sea;
Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O living Word!

"Thou art the bread of life, O Lord, to me,
Thy holy Word the truth that saveth me;
Give me to eat and live with Thee above;
Teach me to love Thy truth, for Thou art love."

E. Two Disciples Share the Glad Tidings of the Risen Lord (Luke 24:33-35). Left alone after supper they first reflect upon the wonderful experience of fellowship they have just known. They realize, however, that they cannot keep the good news to themselves, so they hasten back to Jerusalem. There they are privileged to tell their story, and to find that others have had a similar visitation by the risen Christ. As they rejoice in the knowledge that their Master is alive, he himself stands in their midst.

A HYMN OF EASTER JOY: "I Know That My Redeemer Lives"

"I know that my Redeemer lives;
He lives, who once was dead;
To me in grief He comfort gives;



On the way
to Emmaus

Supper at Emmaus



—Müller

With peace He crowns my head.
 "He lives, that I may also live,
 And now His grace proclaim;
 He lives, that I may honor give
 To His most holy Name.
 "Let strains of heav'nly music rise,
 While all their anthem sing
 To Christ, my precious Sacrifice,
 And ever-living King."

II. The Meaning of Our Observance of Easter

To make our celebration of Easter richly meaningful, it is not necessary to regard the resurrection of our Lord purely, or even chiefly, as a doctrine or dogma which an individual must accept in order to be a Christian. The real clue to its significance is to be found in the answer to the question: "Why does the Bible depict our Lord as overcoming the power of death?"

In a very real sense the resurrection of Christ was God's stamp of approval on a life which had been lived in a constant understanding and awareness of the presence, truth, and power of the heavenly Father; a life which had validated and demonstrated the laws and truths of the spiritual realm in the routine of ordinary daily existence.

Moreover, it sets forth the only kind of life which God feels is worth perpetuating. In this connection it should be noted that the one who was raised from the dead was not a military man, not a political genius, not a literary figure, not a scientist or mathematician. He was one whose life was characterized

by kindness, love, truth, compassion, helpfulness; and whose one objective was to minister to others. The end of a life such as Christ lived is more life.

This is why Easter is a greater festival than Christmas. The latter may be likened to a seed, full of potential life and rich possibilities, but quite incomplete by itself. Indeed, we would very probably never have heard of Bethlehem of Judea and the angel chorus if it had not been for the resurrection. On the other hand, Easter may be likened to a ripe fruit which comes only after cultivation, nourishment, and growth. Moreover, the significance of Easter is found in the fact that the Divine Inspector placed his stamp of approval on the life and ministry and death of our Lord. Easter contains the promise that he will do the same for all who walk in the way of Christ, and seek to do his will.

III. The Importance of Testing

It should prove helpful to mention the fact that industry employs many inspectors, whose jobs consist in looking carefully at manufactured articles so as to render a judgment on their acceptability for the use for which they were made. If a given product or part is free from imperfections, it is given the inspector's approval, and is packaged for distribution and eventual use.

You could also consider the fact that there are also inspectors in packing plants, whose responsibility is to render an opinion on the quality of meat, or fruit, or vegetables. If it is poor and potentially

(Continued on page 28)

what does your child know about JESUS?

SEVERAL YEARS AGO AMERICANS WERE SHOCKED by the report of an army psychiatrist who interviewed American prisoners of war returned from Korea. (*An Evaluation of the American Soldier in Combat*, by Major W. E. Mayer.) In effect, his interviews with these soldiers who succumbed to brainwashing by the communists revealed weak loyalty to their families, community, country, religion, and fellow soldiers.

This is disturbing enough; but even more disturbing are reports from various work groups at the International Christian Youth Fellowship Commission, held at William Woods College in the summer of 1958. From the Fireside Evangelism Group: "Searching, searching, ever searching! American youth are searching for the deep, the vital, the everlasting center for their lives." From the Visitation Evangelism Work Group: "We have no faith! . . . Our Christian heritage and parentage have unconsciously forced us to inhibit sincere questions about life's meaning as opposed to its startling paradoxes and chaos."

From all directions reports come to parents, teachers, and church leaders which cause us to wonder what has happened along the way to cause this lack of faith and commitment in our youth and adults. Parents may do well to stop now and ask themselves, "What does my child know about Jesus?" If the answer is as startling as the afore-mentioned quotations, it is time to decide what can be done about it.

It should be said from the

beginning that Christian educators do not agree at what age Jesus should be mentioned to children. Those who feel that the concept of an absent Jesus is too confusing and abstract for children recognize that children are literal minded

and cannot understand Jesus as the Christ, Jesus as the Good Shepherd, or Jesus as a part of the trinity. Yet from this writer's point of view and that of our curriculum writers, Jesus—the baby, the boy, the man—can be



—John Bianchi

—Theresa Lions Photo

Parents need to take the time to help their children see that Jesus came as a baby, grew to be a boy, and then grew into manhood. Some children fail to realize that Jesus grew just as they are growing.

The author is minister of Christian education, Woodland Christian Church, Lexington, Kentucky.

by
Don
Scott

taught in such a way as to lead the child to know God through Jesus and eventually to commit his life to him. The far-off goal or objective toward which every parent and teacher should work is stated in *The Objective of Christian Education for Senior High Young People*¹ as follows:

"The objective of Christian education is to help persons to be aware of God's self-disclosure and seeking love in Jesus Christ and to respond in faith and love—to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope."

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of Churches.



—John Bianchi

—Three Lions Photo

The concept of Jesus the boy can be understood by young children, as can the concept of Jesus the man—the kind friend, who loved children and who wanted them to love him.

If this is the final objective, then each year, each grade, each stage of development should lead the child closer to this goal.

Paul Tournier, author of *The Meaning of Persons*, suggests that the personage of a man can be known without having ever known the man. He illustrates this from his own experience. His father died when he was three months old. He feels that he knows his father much better than most of us who still have our parents with us. The personage of his father came alive to him through a biography written about him by a friend; poems, articles, and letters his father had written; photographs and stories told about him.

Though we have only a few references to his boyhood, we can be sure Jesus was a typical, if not unusual, Jewish lad reared in a typical religious Hebrew home. We have stories he told, biographies of his life, and stories told about him. These can become real to children if parents and teachers do not confuse them with other stories, concepts, and experiences which are foreign to a child's understanding or experience. The most common mistake parents and teachers make is to equate God and Jesus. This confusion often causes a child to dismiss Jesus as a person who never lived. Children who pray to Jesus have been erroneously taught that he is God. Jesus was a carpenter and not a shepherd.

Now, if our children have grown into adulthood with weak loyalties to their faith, and filled with misconceptions about Jesus, what can a parent or teacher do? Church school curriculum gives guidance at this point. A pamphlet every parent and teacher should have, *Objectives for the Christian Education of Children*, explains what concepts a child at each level of growth can comprehend. These are the objectives of our printed curriculum materials for the church school.

Yet, prior to this, a child's concept of Jesus begins when a couple is expecting a child. It begins with their commitment to Jesus Christ and their Christlike

way of life. It begins in relationships between mother and child, father and child, mother and father. The child senses and feels the influence of Christ in the home before he can ever vocalize it.

As the child begins church school experiences in the nursery, he hears stories about the love, kindness, and helpfulness of Jesus from teachers who also exemplify the teachings of Jesus. Parents are provided guidance in the form of story books brought to the home by the teacher along with the "Messages to Parents" which suggest what parents can do during the week to teach at home. These pieces of literature help parents see Jesus, the kind Friend, who loved children and who wanted them to love him. The child needs to have real experiences in being friendly, helpful, and loving with these experiences related to Jesus. Unless this relationship is made with the personage of Jesus, the child will never be led to eventually commit his life to him. Care is needed to help the child see that Jesus came as a baby, grew to be a boy, and then grew into manhood. Some children fail to realize that Jesus grew just as they are growing.

When the child is promoted to

kindergarten, he builds upon the stories, concepts, attitudes, and relationships he has established at home and in the nursery. Though he still is self-centered, he can begin to realize that joy comes from being helpful, kind, and friendly. One should never coerce a child by telling him that Jesus watches everything he does. No one can feel close to a spy. Rather, he will grow to think of Jesus as a Friend who told more about God than any other person. Much of a concept of God will be dependent upon the child's concept of Jesus although we stress that care be taken not to confuse the two.

As the child goes to school his horizons broaden as does his understanding. By this time a basic feeling of love for Jesus who loved children should flow from the child. He has the feeling that Jesus "went about doing good" and wants us to follow his example. He knows that Jesus came as a baby, grew to be a fine boy, and a mature, committed, lovable man who thought of God as a Father.

By this time the child should have developed some inner controls and a pattern of service as Jesus served in joy and love. Daily experiences in a Christian home

call to mind Jesus and his life among men. Also the school-age child begins to feel some evangelistic responsibility for sharing the story or good news of Jesus with others. This may get snuffed out by the lack of concern for evangelism on the part of parents. Adults who have an evangelistic concern began with this concern as children. They realize that men and women, boys and girls may never have heard of Jesus, or having heard about him do not follow him or his teaching. Again teaching about Jesus brings a natural response of service through experiences which provide an opportunity for sharing the story of Jesus. It may be through stewardship of money, it may be through some service project, it may be through personal witness in play at school, or at home. It is not uncommon for children to lead their parents to a Christian commitment. This writer's children often remind him of Jesus' teachings when he forgets.

It is at this early age, too, that the concept of Jesus as God's Son can be introduced without a lot of complicated theological interpretation. It is the adult, usually, who feels a compulsion to try to explain a concept which children cannot understand until they begin to think in abstract terms. Sometimes, because of unfortunate experience with fathers, we can say God is like a mother, a grandfather, or an uncle. God is like someone who is kind, who cares for our needs, who loves us in spite of the "bad" things we do, who is just and forgiving. This is a much more important concept for the child's understanding of the sonship of Jesus than the virgin birth story.

Recognizing the fact that children see pictures and hear stories of Jesus' death and resurrection, it is time to deal frankly, but with a wholesome and positive attitude on our part, concerning this most important truth of the Christian religion. The same principle which has been echoed often in this discussion is apropos here. If we want our children to grow toward

(Continued on page 30)

At Easter Time

At Easter time I think of how Christ arose . . . and yet . . .
Some people think of bunnies . . . and how many eggs they'll
get . . .

Now, I'm not saying this is wrong . . . for the custom does
bring joys—

Dad and Mom hiding Easter eggs . . . hunted by little girls
and boys.

But seriously, don't you think it's quite a bitter taste . . .

To think that Easter eggs and bunnies could ever take His
place?

So, I for one on this glorious Easter day . . .

Will think of the resurrection and how Christ arose from the
grave,

And in doing so . . . I sincerely hope that I will find . . .

A glorious thanksgiving for Christ . . .

In each girl, . . . man, . . . and boy . . . at Easter time.

Hoyt Desmond Lang

It was several years ago that a young mother complained to me that she was most unhappy with the Christian education program of the church I was then serving. She said, in effect, "I want my children to obtain a good education in this church." As she told me this I was aggravatingly aware that there was precious little Christian education promoted in her family circle. Her own life was laced with deep-seated hostility, while her husband kept succumbing to the temptation of alcoholic orgies! In such homes we face some grave problems. From them emerge the unpleasant and fearful dimensions of the juvenile delinquency problem! Parents make pretense at being religious, but there is little or no spiritual instruction and guidance in the family circle.

Many fathers and mothers—even those who are intimately related to the life of the church—make little or no effort to interpret God's Word to their children. We profess spiritual values, while we live by the secular norms of our society. The results are glaringly apparent. Recently George M. Docerty, pastor of Washington's New York Avenue Presbyterian Church, said to me, "There is a deplorable biblical illiteracy among the Protestants of America." Without a doubt this is true among our Protestant families. Our children are conversant with the programs offered on television, but they have very little knowledge of those biblical ideals and principles which are the prerequisites to a Christian home life!

You may recall the old folk tale about a naked king who rode about the streets of his city. All the while he was loudly calling attention to his elaborate even if imaginary garments. His loyal adult subjects dutifully exclaimed on the beauty of his apparel, until at last the sweetly innocent voice of a little child was heard to cry out, "But, Mother, the king is naked!"

The children of our families, living their secular-immersed and biblically-ignorant lives, are exposing the nakedness of the values by which parents live. The wise among us will listen and heed the call of the living Word of God in family life!

The Bible is pre-eminently a family book. Throughout its sacred pages there are many and varied references to "house," "household," "home," and "family." From earliest biblical times the family has played an important role in the life of nations and the world. The home was the hinge on which the door of society turned, and the hinge had to be kept oiled with true religion.

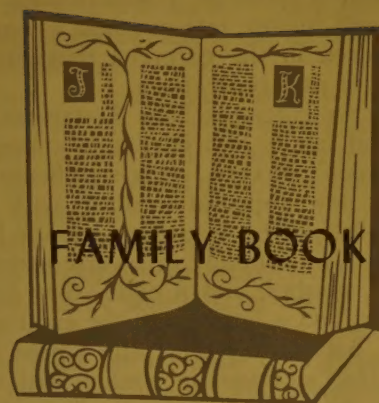
For example, in chapter six of Deuteronomy there emerges the commandment:

"Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God with all your heart, and with all your soul, and with all your might."

Then there sounds forth the instruction as to where this teaching is to receive priority:

The author is minister of First Christian Church, Casper, Wyoming.

the
BIBLE
is
a



by Frank Edmund See

"And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, . . . And you shall write them on the doorposts of your house and on your gates" (Deut. 6:6-9).

These words, though written in the dim days of antiquity, are as up-to-date as the latest newborn baby. They speak to every Christian parent. The idealism embodied in this ancient commandment is the guiding light for the modern family. The love of God must motivate our human love.

The injunction specifically states that parents are to cherish and nurture the Word of God in their hearts. They are to seek to perpetuate this eternal Truth—by talking of it in the home; by assiduously teaching it to their children; and by inscribing it on the gates and posts of their dwellings. To put it succinctly, the family is to receive God's Word through the avenues of eye, ear, intellect, and heart. Divine Truth is to be ever before the domestic circle, without cessation, night and day, always and forever. Those who give birth to children are to mold these young lives for God, and with all the sweetness of fond parental love, train them in the precepts and principles of his Word.

The Old Testament is rich in evidence that ancient Jewish families, for their children's sake, and their children's children, sought to preserve and perpetuate this religious and spiritual training. God's Word came to many an ancient family! For example, the Fifth Commandment points to the family-sphere when it specifically speaks of children's loyalty to their parents: "Honor your father and your mother . . ." (Exod. 20:12). The Proverbs of Solomon speak to domestic life of that day:

"A wise son makes a glad father,
but a foolish son is a sorrow to his mother"
(10:1).

"Train up a child in the way he should go,
and when he is old he will not depart from
it" (22:6).

In this twentieth century, the Jewish people still teach the Scriptures diligently to their children. I

have been a guest in Jewish homes where I have noted with intense interest their attempt to educate the children in the garnered religious thought and emotion of past generations.

When we enter the New Testament, we find that home and family also have a prominent place in its "vista-vision" picture. It is significant to remember that this new dispensation opens with the shepherds of the hills and the wise men from the East, discovering a family—a family in reverse order. Instead of a father, mother, and a child, they found a Child, a mother, and a father. In the environment of that humble, holy family the Child Christ grew to manhood. He "increased in wisdom and in stature and in favor with God and man," is the way Luke (2:52) indicates that Jesus was trained in the spiritual truths and traditions of his people. The story immediately preceding Luke's statement shows the concern of Mary and Joseph that there be togetherness in their Nazareth house.

From that domestic society the Christ went forth to fulfill his redemptive mission in the world. During the strenuous days of his ministry, he often took refuge from the ever-present throngs with the family that lived in the home at Bethany. On one occasion, he gently rebuked his disciples for trying to protect him from a group of mothers with their children. To show his loving concern for them, he took the children in his tender arms and said: "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matt. 19:14).

Several of our Lord's miracles were performed within the context of family life. He was present, with his mother, in a home where he "adorned and beautified the estate of matrimony with his presence and first miracle that he wrought at Cana of Galilee" (John 2).

Our Lord often brought hope into otherwise hopeless families. He revived the spirit of the lonely, grief-stricken widow of Nain, by touching her dead son into new life (Luke 7:11-16). One day a broken-hearted father, Jairus by name, entreated Jesus to do something for his little daughter who lay at the point of death. The result was resurrection into new life (Mark 5:21ff).

There are other incidents in the greatest life ever lived that show the importance that Jesus placed on family life. For example, while sojourning in Jericho, he paid a visit to the home of sinner Zacchaeus. After dinner our Lord said, "Today salvation has come to this house" (Luke 19:9). When Jesus wanted to illustrate graphically the forgiving love of the heavenly Father's heart, he told what is his most moving story, the family epic of the wandering and returning son (Luke 15).

In the dark hour when he was ignominiously stretched on a Roman gibbet, Jesus' thoughts were of his family. The account of that death in the afternoon tells us that he turned to his mother, who was helplessly standing nearby, and said, "Woman, behold your son!" Then he said to the disciple, "Behold your mother!" (John 19:26-27).

So from the crib to the cross, the life of the Founder of our faith was interwoven with family life.

Is it any wonder, then, that the early church began in the domestic circle? In the second chapter of the Acts of the Apostles, we read that the life of the new Christian community placed emphasis on the home. It was in the homes of the earliest Christians that their devotional life was quickened and deepened. The home was the place of prayer and of the cultivation of their spiritual life (Acts 2:46).

There is ample evidence to support the claim that the first-century followers of Christ met in homes for worship. The church in the domestic circle must have favored the growth of intimacy and understanding. The environment of the home was conducive to instructing new converts in the meaning of the Christian faith. Reference to the church in homes may be found in Romans 16:5, 1 Corinthians 16:19, Colossians 4:15, and Philemon 2. St. Paul's injunction in his first letter to Timothy is also pertinent: "Let them first learn their religious duty to their own family" (5:4). "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor" (Rom. 12:9-10). This is one of the supernal principles, the spirit and practice of which should be an inherent part of every Christian home.

In this age, when there is a trend toward compartmentalization, we have largely left it up to the organized church to teach the living Word of God to our families. It is now time that parents returned to a more concerted attempt to interpret the eternal Truth to those who make up our family circles. Families need to catch the meaning behind such biblical teachings as the Ten Commandments (Exodus 20:3-17; Deut. 5:6-21); the Golden Rule (Matt. 7:12; Luke 6:31); the Sermon on the Mount (Matt. 5-7); the Beatitudes (Matt. 5:3-12); and the chapter on Christian love (1 Cor. 13).

The Bible teachings can best be illuminated by allowing the common domestic experiences to delineate them for us. For example, the truth that:

"The heavens are telling the glory of God;
and the firmament proclaims his handiwork"
(Ps. 19:1),

can often be illuminated while a family is on a camping trip, hiking, or standing on some birchwood shore. To pass a cataract and waterfall laughing themselves dizzy as they clash their crystal heels on pebbled paths, is an excellent time to refer to the first verse of Psalm 42:

"As a hart longs for flowing streams,
so longs my soul for thee, O God."

This statement should be set in juxtaposition to the words of our divine Lord in John 4:13-14: "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst."

Recently, two teen-agers were deserted by their parents. They came to reside in our home. To say

At least, they were emotionally disturbed. It gave me the opportunity to interpret to them and to my own children the truth that God is always near, that he sticketh closer than a brother. In doing so, I referred to Psalm 27:10:

"For my father and my mother have forsaken me,
but the LORD will take me up."

When I was in high school, an illness confined me to bed for thirteen long weeks. During the crisis period in my illness, the physician made it very clear to my parents that if improvement in my condition wasn't apparent by a certain day, I would have to undergo major surgery. I remember how my mother prayed for me. When the crisis was past, she took the opportunity to interpret and spotlight the Word of God by telling me that I should never forget what the Master had taught: "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you" (Matt. 7:7). "... If you ask any-

thing in my name, I will do it" (John 14:14). In this my mother indelibly taught me an unforgettable lesson in faith and prayer.

You see, there are many and varied ways that we can take the common, everyday experiences of the domestic society and use them to portray and amplify the truths of the living Word of God for the members of the family circle.

It would seem that the high and holy principles of the Eternal Word are desperately needed in our time when the family seems to be taking a tremendous beating. When moral standards are disintegrating, there must be a return to the concepts of purity, love, faith, forgiveness; and, overarching all, a profound realization that God is the Lord of all life. Only as our families search the Scriptures and allow the Scriptures to search our families, can we build homes that are secure from the moral and spiritual tempests that are now battering at the structure of the domestic society.

See meeting plans on pages 24, 25.



bIBLEGRAM

by Hilda E. Allen

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicate word endings.

Reading from left to right, you will find that the filled pattern will contain a selected quotation from the Bible.

A Passage in a church -----	104 19 32 49 14
B Policeman's club -----	48 37 20 61 2
C Pigs -----	43 60 110 23 53
D One of the colors of the flag -----	25 102 27 113
E Small part of something -----	90 40 62 93 81
F Ornaments for neck chains -----	55 92 22 82 45
G An outlaw -----	1 9 28 54 84 33
H Burning part of a candle -----	83 15 111 57
I Pig's nose -----	51 35 59 18 41
J Trout -----	77 50 105 10
K Ocean liner -----	73 112 94 101
L Tossed in waves, not calm, said of water -----	31 70 96 39 52
M Mark made by burning with a hot iron -----	17 69 106 58 6
N Small napkin -----	63 11 78 79 56
O Opening into a pasture -----	64 87 108 30

P Ladies -----	3 71 8 68 99
Q Money drawer -----	66 4 80 88
R What Mary was to Jesus -----	72 95 21 86 44 75
S Causes pain or injury -----	67 12 109 46 97
T Away from others -----	98 89 7 38 65
U A wild flower, or a girl's name -----	24 34 42 5 26
V You find this in an hour glass -----	16 47 107 100
W Snake -----	74 29 36 76 91
X Numbers of things of the same kind -----	13 103 85 114

(Solution on page 30)

		1	2		3	4	5	6	7	8	
	9		10	11	12	13	14		15	16	
17	18	19	20	21		22	23	24		25	26
	27	28	29	30	31	32	33	34	35	36	37
38	39		40	41		42	43		44	45	46
47	48	49	50	51	52	53	54		55	56	
57	58	59	60	61	62	63	64	65		66	67
68		69	70	71	72	73		74	75	76	
77	78	79	80	81	82		83	84	85	86	
87	88	89		90	91	92	93	94	95	96	97
	98	99	100		101	102	103	104	105	106	107
108		109	110	111	112	113	114				

THE STRANGE BOY



Illustrated by
Art FitzSimmons

NOBODY COULD HAVE FAILED to notice Johnny when his parents first moved nearby. A big, stockily-built boy, perhaps eight years old, he looked oddly out of place pedaling a tricycle on his way to the playground.

Boys of his age already had sidewalk bikes. Their lean legs pelted swiftly across the playground and they scorned the children's swings in favor of baseball or a good game of catch. Johnny was hopeless at catching a ball. He preferred to lumber off on his tricycle and settle on a swing,

The author is a free-lance writer from Coburg, Ontario, Canada.

Johnny did respond in some ways, yet he appeared totally unpredictable. If a group of children taunted him, he might ignore them completely. He might remain intent on his task of straining sand into a pail as if they were not worthy of notice.

by
Joyce Knudsen

We were even unsure of our own feelings. Having known only the full vigorous satisfaction of raising beautifully formed, sharply intelligent children, we had no meeting ground with Johnny's unfortunate parents. They *must* feel unfortunate, mustn't they? Why, then, was his attractive mother unself-consciously affectionate with the child, speaking to him as she would to a child who could understand and respond to her?

Johnny did respond in some ways, yet he appeared totally unpredictable. If a group of children taunted him, he might ignore them completely. He might remain intent on his task of straining sand into a pail as if they were not worthy of notice.

On the other hand, he might whirl suddenly, flinging his tin strainer in the nearest goading face, lumbering savagely toward the nearest small, swift figure. He never caught his tormentors. None of us liked to think what might happen if he did.

One hot summer afternoon Johnny found his way over to our front porch. He was intrigued by the baby in the playpen, obviously enchanted by her pink and gold softness and her guileless movements. He settled himself on the step, handing toys in to her as she threw them out, trying thickly to talk to her.

Several times a week after that he crossed the road, parked his tricycle on the grass, and came to visit the toddler. In time I noticed the guttural speech was improving. The mother who had faith and hope in her difficult son, who talked to him often and fondly, had given him words that he could now form into short jerky sentences.

So far Johnny had one pronoun, "him." Everyone—male and female, big and small—was "him." However, Johnny could be understood now.

Still we were uncertain of him. For all his clumsiness, he had great physical strength. One evening he moved fondly behind my chair, suddenly put a strong arm around my neck—and squeezed hard.

Mastering panic, I managed to loosen the grip. "Don't squeeze people, Johnny. You hurt," I told him shakily.

He giggled.

It might have been self-conscious shame—or it might have been throaty derision. After that day we never left Johnny alone outside with the baby. Often we told him it was too hot to play with her. Any excuse to be rid of the boy.

By fall he had been staying away more and more. The other children returned to school and Johnny had the lonely playground to himself. There was no local school for mentally retarded children.

Johnny seemed to be amused and happy with his own devices. Yet, who really knew what went on within his mind?

I was working in the kitchen when I heard the first ugly snarl. There was a startled shriek from the toddler in the front. The snarl came again. There was sudden scuffling on the porch, and I lurched in searing terror through the dining room, down the hall.

The baby's shrieks rose high.

As I threw open the outside door, my glazed eyes caught sight of Johnny, sprawled halfway up the steps, a long bleeding graze on one arm where he had lost his balance. His back was to the frightened little girl, unharmed in her playpen.

Puffing with labored effort, he faced a snarling black dog inching away on the lawn.

After it was over, after the Humane Society had come to claim the savage stray, and after I had time to look at the unhurt baby again, I could remember with gratitude and tenderness Johnny's labored words as he sprawled on the rough stone steps and waved his grazed arm from dog to baby.

"Him try to bit him," he repeated over and over. "Him try to bit him."

In his own way, Johnny could talk now.

We understood him, this boy who would be an eternal child—but who had been given an eternal soul and the right to love.

gently swaying back and forth, humming a tuneless little song to himself.

From the beginning we recognized with unhappy shock the Mongoloid features and the clumsy movements. Johnny, butt of the children's teasing, was mentally retarded.

Daily on the sunny playground, youngsters gathered from nearby houses to cluster in knots of companionship. With Johnny's arrival, many of them sensed a strangeness—a peculiar difference—and they taunted him for his fumbling movements, for his odd, loping run, for the guttural words that were Johnny's speech.

Parents tried to master their own unsureness of the situation. Johnny was not to be teased. He had not grown up as quickly as other boys, and he needed to be helped. Instructions were firm in most cases, yet we were too uncertain of the correct approach to do more than tell the children to leave Johnny alone and play by themselves.

GOD

WALKED

BESIDE

ME

by

Grace E. Campbell

An experience in learning to live with sorrow

The minister said, "Just a short time ago I was standing here in this same spot. To be exact, it was just twelve days ago." He was standing by a mound of earth beyond which was a small grave.

My thoughts went back to a day five years before. I was lying on a delivery table. My doctor was holding my arm and saying, "Your baby died at birth." I remember the anguish and weakness that almost overwhelmed me. After awhile, the nurse said, "Do you think you can meet your husband now? He is feeling quite badly, too." I nodded, and she wheeled me out. He was waiting in the hall for me. I remember trying to smile. He smiled back and took my hand. After I was in my room, he opened his Bible and read to me, "Let not your hearts be troubled: believe in God, believe also in me. In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?" I was comforted.

As I sat on the little wooden bench by the two small graves, I remembered another scene in a delivery room. This time I was hearing my baby's first cry, and saying over and over again, "He's alive, he's alive!"

Two days later, my joy plunged to near despair, when my doctor informed me that our boy was a blue baby and had very little chance to live. Somehow, in the year that followed I did not let myself believe that this sweet little duplicate of my husband would die. I cared for him with all my being; every task for him was a joy. I must have closed my eyes to his blue color and his frail body, daring to hope that he would be all right. I even wanted another

child, and I felt that this next baby was sure to be normal. I spent a portion of every day asking God to make this third child right.

Five days after our third son was born, he died. I was numb with grief. How could God have denied my request? Yet my sustaining thought was that I still had my little Rickie, even though he was weak and ill. Doctors were talking about heart opera-

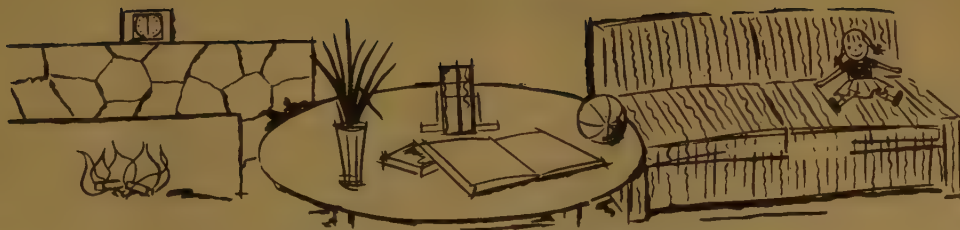
tions to correct congenital defects. I did not know that Rickie's could not be corrected. I did not know that a group of women in my husband's church was praying every morning that God would heal Rickie.

Just twelve days after the death of our third baby, my husband and I took Rickie, the blue baby, to the doctor for his regular check-

(Continued on page 28)

Illustrated by Norm Hancock





FAMILY WORSHIP

Sometime ago at a holiday reunion the three own children in the family, their own wee ones tucked safely in bed, were exchanging "Do you remember?" Surprisingly enough, no two of the three remembered the same details about events, and more often than not, personal characteristics of loved friends that one remembered had not impressed the others.

Such an experience would undoubtedly be revealed by many families who choose to worship on the theme "We Remember Jesus" at this Easter season. After all, what do we remember of Jesus? A somber picture when we were primaries, or a catchy song that has little relevance to the mid-twentieth century? Or is our recollection of Jesus a constantly growing personal relationship based on countless face-to-face encounters so that we are sustained all the day long by his presence?

Weekly Themes

The four weekly areas for family consideration this month are Jesus' words, Jesus' helpfulness, Jesus' friendliness, and Jesus' love. These themes are based on the following passages in order: Luke 24:1-11; Luke 10:29-37; Luke 19:1-10; and Matthew 19:13-15.

Before using the material on the succeeding pages with your children, read these passages and wait for the memories to come flooding in. Perhaps you will want to read the entire Book of Luke.

Parents Prepare

Husband and wife should talk together about their own understanding of the crucifixion, resurrection, Holy Week, Good Friday, and Easter, calling on the pastor for help, if needed. If a recent move has severed your church ties, this is the time to transfer your membership to the new community. Parents who have put off a public declaration of their faith will find genuine reward as they prepare for baptism and relate themselves to a particular church family.

Surely the best way to remember Jesus in your family is to be so steeped in his thought and his way that your daily life is a reflection of his. However, you will want to know how much your children of various ages may be expected to remember

about Jesus. (See the article on page 4.) Read carefully the *Message to Parents* for the spring quarter if you receive a copy of it from your church, and follow the suggested activities. Familiarize yourself with Johnny's take-home books and read aloud or recall favorite stories.

Hurdles and Horizons

We all hope our homes will remember the good news of God's love as revealed through Jesus; but often the glad Easter holy day becomes the garish Easter holiday when clothes, baskets of Easter eggs, and ducklings crowd out memories of Jesus. Because of their concern for the essential message of Easter, some families wear their finery either earlier or later than the actual date. Other homes make the dedication of new clothing and strong beautiful bodies their Easter morning family worship.

Questions Beyond Us

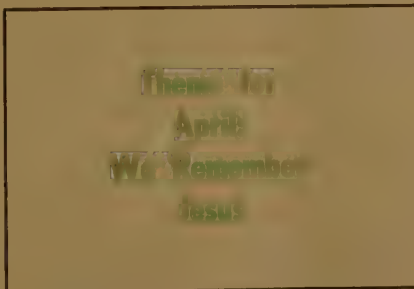
Of a certainty there will be questions which we cannot fully answer. The important thing is that we answer truthfully and avoid statements that will later have to be corrected. For the young child, the simple statement, "Yes, there were some people who

did not know how good Jesus was and they killed him," will suffice. Time enough later on for an explanation of the crucifixion. Even yet we do not know or understand all of God's truth. Why should we be impatient to cram into our children more than they are ready for?

Let us avoid pressure with juniors who are attending classes in preparation for church membership. It is far better that Bill or Dorothy wait until they, and you, feel they are ready for such a step than they join because everyone else is. In a faith that respects above all else the sanctity of the human spirit, every individual must be helped to grow at his own rate of development. Having prepared carefully, you will be ready to guide your children in meaningful worship.

As usual, you will find materials on the next four pages to use in family worship. Those to use with preschool children are marked (K); for primaries (P); for juniors (J).

¹Unless otherwise noted, the material on this and on the four following pages was written by Harriet B. Dowdy.



More Than Memory (P,J)

Ever since you were old enough to attend Sunday church school you have been memorizing some of Jesus' words. First they were just phrases and you did not always know that they came from the Bible. Each year you have learned more verses and songs that use words from the Bible in the text.

You know "by heart" part of the Christmas story, Psalms 23 and 100, John 3:16, and other short passages. Many stories and verses you cannot repeat exactly but you recall their ideas. Some of them you know so well that they seem to speak to you through your conscience when you are tempted to do wrong.

The verses on this page are part of the Easter story when the women did not find Jesus in the tomb. They remembered what he had told them about his death, but did not understand his meaning until what he had said had actually happened.

Surely the Prodigal Son in the picture below remembered many things he had been taught, but he did not live up to the best he knew. When he remembered that best, he returned to his father. Pray with your family this Easter season that you may follow, as well as remember, Jesus' words.

—Gedde Harmon

A Bible Passage

"Why do you seek the living among the dead? Remember how he told you, while he was still in Galilee, that the Son of man must be . . . crucified, and on the third day rise." And they remembered his words.

—Luke 24:5-8

Prayer: Thank you, God, for all the words of Jesus that teach people how to be happy. Amen.

Easter Poems

At Easter time
The world looks new
With trees and grass
And lilies, too.

Let songs we sing
And prayers we pray
Give thanks to God
For Easter Day.

* * *

I'm glad that Easter Day is here,
It shines with lovely things,
With flowers in bloom, and budding trees,
And birds on joyful wings.

I think the Easter Day is bright
With birds and flowers and trees
Because God wished us happiness
And gave us all of these.¹

—Florence Pedigo Jansson

¹Reprinted from *Hearthstone*, copyrighted April, 1956.

"Be Kind" (K)

Once upon a time there was a boy named Carl who could say lots of words that Jesus had said just the way they were in the Bible. Two verses that Carl liked to say were, "Be kind" and "Love one another." Mother and Grandmother were very proud of Carl.

One day at Sunday church school something happened. Miss Helen turned around just as Carl picked up one of the little white chairs and raised it high to his head. Dicky over the head. Quickly she grabbed the chair and carefully put it down.

Carl began to cry and several children turned around. When everyone had gone back to their seats, play and Carl had washed the tears away, the teacher sat down beside him.

"What happened, Carl?" asked Miss Helen.

"Dicky wouldn't be kind," said Carl, "and I wanted that red truck to play with."

"Of course you did, and it is fine for you to know words of Jesus that tell people to share," smiled Miss Helen. "But it is even more important to feel kind inside before we say the words."

Then Miss Helen bowed her head. "Dear God," she prayed, "help Carl and all of us to be as kind as Jesus. Amen."



A Real Helper (K)

"I can help, I can help, y the spoons," sang Susy ppily.

"I can help, I can help, ash the pots," sang Daddy his deepest Daddy voice.

"I can help, I can help, are the food," sang big rother Bill.

Sunday dinner was over and soon the kitchen was quiet except for the ticking of the clock. "Thank you, family," said Mother, "for helping. The dishes were one so fast I had fun!"

Bill went next door to play atch. Daddy settled down to read the paper. Mother began to fix pictures for her church school class.

"Who's that?" asked Susy, leaning close so she could see what Mother was doing.

"Climb up here beside me and I'll tell you this story. It is one of the stories Jesus told. One day a man was going down a very rocky road and some bad men hurt him and took his money and left him alone.

"Step, step, step. Along came a man who worshiped God, but he didn't help. He crossed the road and went away.

"Step, step, step, step. Here came another man who worshiped God, but he didn't help. He crossed the road and went away. But by and by a stranger from a different town came by.

"Step, step, step. And what do you think he did?"

"The very minute he saw that hurt man he put medicine on his sores. Then he gave him a drink of water and helped him get up on his donkey. Very carefully the donkey followed his master to a hotel. Then the stranger gave the hotel man enough money to take care of the hurt man. Jesus told his friends that the neighbor was the man who helped, and that they should be good helpers, too."



—Plockhorst

A Bible Passage

"Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

—Luke 10:36-37

Prayer

Thank you, dear God, that there are ways in which boys and girls may begin to be kind and helpful. Amen.

Jesus

Long ago
The Master Teacher
Traveled in old Palestine
Healing people who were crippled
Helping others who were blind,
Cheering all the lonely hearted
With his humor, glad and free,
Smiling at the little children
Who climbed upon his knee;
Giving of his life in service
To everyone who came,
Living thus a life of goodness
Not for greatness or for fame.

—Olaf Hanson¹

¹Reprinted from *Hearthstone*, copyrighted December, 1952.

Ted's Discovery (P,J)

Ted ran almost all the way home from school and dashed upstairs to his room. Hurriedly he dropped his school clothes in the middle of the floor, and put on his old jeans. Next he pulled his baseball shoes from the closet and reached for his mitt. He was old enough for the Little League this year, and now the gang was waiting for him.

"Is that you, Ted?" Mother called. "I'm down in the kitchen. Come speak to me before you go out."

Just as Ted was about to reply in a sulky tone, he remembered.

"I'm coming," he called. For the past four Sundays the juniors had been talking about what makes a Christian family. Ted had been especially interested in making a chart to show "How I Help My Family." Hardest of all was to do his jobs without being told. He looked at his watch, scooped up his trousers from the floor and hung them up in one motion. Mother must have heard him coming for by the time he hit the kitchen on the way to the incinerator with the trash, there were milk and cookies on the table.

While Ted ate, Mother told him what she wanted.

"In the grocery this morning, I heard that Mrs. Baxter, Coach's wife, was called away from home because of the illness of her father. So I invited Mr. Baxter home to dinner. Will you please bring him with you, Son, after you finish practicing?"

"Sure, Mom. You're the greatest!"

Another glance at his watch left five minutes to spare. A little breathlessly Ted was still whistling "Lord, I Want to Be a Christian" as "Coach" called "Batter up."

(After telling this story, ask what Ted discovered.)

A Bible Verse

"The Son of man came to seek and to save the lost."—Luke 19:10.

Prayer: Dear God, we thank you for the friendliness of Jesus to children and grownups. We thank you for all those who work in hospitals, welfare and character-building agencies today. Help each one of us to be like Jesus, the Friend. Amen.

The Loving Jesus Is My Friend

The loving Jesus is my Friend;
His quiet voice speaks in my heart;
He helps me choose what's right to do,
And makes me brave to do my part.

One day He said, "All those who love—
Who do not quarrel, but are kind,
Who help each other and forgive—
I gladly call each one my friend."

Sometimes it seems so very hard
To be polite, and kind, and true;
And then I whisper to myself,
"You're Jesus' friend; He counts on you."

Elsie G. Rodgers¹

¹From *Hymns for Primary Worship*. Copyrighted, 1930, by Presbyterian Board of Christian Education. Copyright renewed, 1958. Used by permission.

Guided Conversation (K)

Preschoolers do not need to be told to be friendly. If they have opportunities to be with people outside their home, and the world has been good to them, they *are* friendly. When our little daughters first tasted the freedom of the block beyond their own yard, their genuine friendliness put their supposedly Christian parents to shame. At the far end of the street was a man who once cut off a finger in a lawn mower. Several houses closer was an eighty-year-old blind lady on whom they delighted to call. Still nearer was the lady who fed a regular colony of box turtles on hamburger and dry bread. At the opposite end of the street lived an elderly parakeet-fancier, with whom our younger child held long discussions. Sometimes she took her bird to visit. To be sure there were myriads of children their own ages, and a splendid assortment of dog-friends.

Talk with your children about their friends, and try to see, through your children's eyes, the qualities in their friends. As a family, plan a special spring-time activity showing friendliness. Joan Thomas has written an imaginary story, called *If Jesus Came to My House*. It is about what a little boy would do if Jesus did come to his house. At the end he acknowledges that Jesus cannot actually come; but the boy goes on to say he will show acts of love and kindness to others.



—Helsted

A Friend to All (P,J)

A Story That Has No End, by Kate Ward, tells of Butch, the worst boy in the third grade, and of Dan, who firmly believed that "Having even one friend might make Butch different!" Luke 19:1-10 tells the story of Zacchaeus, another unattractive person without friends. As a tax collector for the Roman rulers, the Jews disliked him. Since he was rich, it may be that he was dishonest and unfair in collecting the taxes.

If you look carefully at the picture of Zacchaeus, you will notice that although Jesus is friendly, no one else is. The others look puzzled or angry. And the surprising thing was that Jesus went home to dinner with Zacchaeus. Have you ever wondered about how many of Jesus' friends were not the nicest, best-behaved people, but were folks who were considered different or bad? Jesus seemed to be concerned about people who needed his friendliness; and often when they received it they became the kind of people he wanted them to be.

Both Boy and Girl Scouts include in their laws a requirement for friendliness to everyone. Especially in the spring it seems that Brownies, Cubs, and Scouts are all over the neighborhood taking part in friendly acts to make their community a better place to live in. Make a list of the friendly things you can do everywhere, especially at home, at school, and at church.

What Is Love? (P,J)

If your family uses a planned family worship, introduce the theme for this week by recalling that during the earlier weeks of the month you have talked about Jesus' words, his helpfulness, and his friendliness. Go on to say that Jesus' love is the climax to your thinking for the month. Then ask each what he recalls about Jesus' love.

Considering this may result in mentioning favorite songs and hymns in your children's church school departments. Someone may spontaneously quote several verses about love. A junior may report learning the "Love Chapter" (1 Corinthians 13, especially verses 3-8). A parent may tell a story illustrating Jesus' love.

Go on to talk about other kinds of love; the popular songs we hear, the love that exists between husband and wife, and that between brothers and sisters. Ask how people know we love them; and help the children to understand that gifts and kisses are not always proof of genuine love, but that helpful deeds are.

Parents may find it equally effective to introduce conversation about the nature of love as they turn off a radio or TV program that does violence to the teachings of Christ. Close with a moment of prayer in which all who wish may participate. Ask God's guidance that young and old may learn day by day to love as Jesus loved.

Plockhorst



A Bible Passage

Then children were brought to him that he might lay his hands on them and pray. The disciples rebuked the people; but Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven."—Matthew 19:13-14.

Jesus Loves the Children

Does Jesus love a child like me?
Yes, long ago in Galilee
He wanted children to feel free
To come to him.

Today I know it is the same
As it was then, when Jesus came;
He loves each child and each child's name
Is known by him.

His love around the world can go
To Indian, Chinese, Eskimo.
Teach me, dear God, each day to grow
To love like him.

—Mabel T. Craig¹

¹From *Story World*. Copyrighted, 1955, by The American Baptist Publication Society. Used by permission.

Love Is Basic (K)

Spread out on a low table as many pictures of Jesus and the children as you can find. Collect them from church school quarterlies, calendars, Christmas cards, greeting cards, and church bulletins, omitting any representations that seem frightening or confusing for young children. Your preschoolers have heard the story of Jesus and the children ever since they were two-year-olds. They have especially enjoyed its repetition when children just their size are pointed out.

Mary Edna Lloyd has written *Jesus, the Children's Friend*. This book includes the delightful addition of the idea that some of the children brought their treasures which they shared with Jesus. *Keiko's Birthday* and *Surprise for Robin*, both by Jeannette Perkins Brown, are among the "Little Playmate" Series for kindergarten children, and illustrate loving Christian concern for others.

If you do not already have them, borrow or, better yet, purchase for your home the songbooks used in the Nursery and Kindergarten Departments of your church school, if you have young children. Both books contain numerous short songs about Jesus' love for children, and children who love others. Learn to sing some of these as a family.

Better than pictures, stories, or songs, will be the constant witness of Christian love practiced by parents before their children. Only as your children see Jesus in you will they begin to understand the matchless story which they cannot read.

A MIRACLE FOR NAZARETH

Based on Luke 4:16-30

by
Mary
Carrington

DANIEL WAS BUBBLING WITH EXCITEMENT. Jesus was coming home. Although Jesus was much older than Daniel, who was only nine, they had been very good friends. Daniel had often slipped into the shop to play with the shavings while Jesus worked at his bench. It seemed a long time since Jesus had left Nazareth and had gone away to preach and to teach.

When Daniel went with his father to the synagogue that sabbath, he kept his eyes on the door. He wanted to see Jesus as soon as he came. Daniel knew Jesus would come for he always attended the synagogue when he was home. When his old friend arrived and sat down on the bench beneath the pulpit, Daniel could hardly sit still. He fixed his eyes on Jesus and stared and stared. Daniel hoped Jesus would notice him. Before long, their eyes met and Daniel saw the familiar wide smile and a quick flicker of an eyelid.

Then Daniel's cup of pride and joy overflowed. The ruler of the synagogue asked Jesus to read the scripture and talk to the people. This was something that visiting rabbis were asked to do. Now everyone would see how wonderful Jesus was.

When Jesus took the scroll and began to read, Daniel recognized the passage as one from Isaiah:

"The Spirit of the Lord is upon me,
because he has anointed me to preach good news
to the poor.

He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord."

Daniel had memorized this in school. His teacher said it described the Messiah who was coming to make the Jewish people free again. Daniel began to daydream about the wonderful things that would happen when the Messiah came. He would be a great warrior and would drive the Romans out of Palestine. Daniel hoped the Messiah wouldn't come before he was old enough to help with the fighting.

(Continued on page 30)

Illustrated by Art FitzSimmons

How will your family
meet times of danger,
separation, and death?

Preparing for family



by

Howard G. Hartzell

THOSE FAMILIAR WITH THE CHINESE LANGUAGE and the symbols with which it is written tell us that many of these symbolic forms are composites of two or more separate word-forms. Thus, for example, the word for "peace" is composed of two symbols: that for a house and that for a woman. Thus "a woman under the roof" represents the ideal of peace. In the same way, it is said that the Chinese word-form for "crisis" is also composed of two symbols: the one standing for "danger," the other for "opportunity." If this be true, and we are assured that it is, then it is most significant. A "crisis," therefore, can be seen in a new light and a true light, for it then becomes a "dangerous opportunity."

Is this not what a family crisis is, essentially? It is, first of all, a time of danger, a time of challenge to something or someone that we hold dear. It is also a time of opportunity if we will seek to meet the challenge and to triumph over it. For crises will arise in life, especially in those areas involving human relationships and personal emotions. How we meet them is of supreme importance, particularly if they are in the realm of the family and its corporate life. Furthermore, there is no family that will be spared its share of crisis-situations during its collective existence.

While a husband and a wife are not in themselves a family, since the presence of a child or children is necessary to fulfill the meaning of the word, the family has its beginning and lays much of its foundation on the wedding day of a man and wife. It is then that they exchange their vows and sacred promises with one another in the words of the marriage service:

"... to be thy loving and faithful wife (or husband), in plenty and in want, in joy and in sorrow, in sickness and in health, as long as we both shall live." How relatively simple life would be if we faced only the "plenty and the joy and the health"; it is the "want and the sorrow and the sickness" that place a strain upon the marriage and the family and lead to the crises that test the bonds that bind us.

The history of family crises is as old as mankind itself, going back as it does to Adam and Eve in the Bible with its tragic account of Cain, the first juvenile delinquent. (In this story, we cannot blame his delinquency upon his choice of bad companions, and the extent of his heredity was visible whenever the whole family came together!)

The list of family crises that can arise in all probability has not yet been completed. Think of some of the problems that can and do arise to threaten the peace and the security and the happiness of a family.

There are, first of all, the simple difficulties that arise when a group of people, even a family, live together in the same house with their different personalities, habits, preferences, likes, and dislikes. Some of you might take issue with the word "simple," for there are indeed times when these difficulties can be very complex. There is the problem of finances, when the income of the wage-earner in the family is such that it requires a constant struggle to meet the minimum expenses of the home, leaving nothing for the "extras" desired by most of us, providing nothing in reserve to meet the sudden emergencies of life. There is the crisis of illness, sometimes of a prolonged nature, that places a threefold burden upon a family: financial, physical, and emotional. The situ-

ation is tragically compounded when a child is born into a home who may be either physically or mentally retarded.

Then there are often the moral crises that afflict many families and with them the heartbreak that comes when a child of adolescent years, or a parent of adult years, transgresses the moral code. This is intensified by the additional awareness that the trust and the confidence of the family in one of its members has been betrayed. Only the family that has been through such an experience, and the pastor who is permitted to counsel in such a crisis, is able to understand the full effect of such an experience upon the individuals involved. Fortunate is the family who in these circumstances has the church and its total (and the word "total" is emphasized at this point!) ministry to lean upon for support. The understanding church fellowship can fulfill its reason for being at such a time as this.

Then there will come to every family the ultimate and universal crisis of death, and with it the breaking of the family circle. The crisis of death is unique, because it is final insofar as this life of the world and the flesh is concerned. Every other situation of an emergency nature has within it and with it the possibility, or at least the hope, of eventual solution. Our human nature will insist that

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"While there is life, there is hope," and that life is most often the darkest just before the dawn. When death, however, casts its shadow over a home, the reality is often sudden, always personal and shockingly final.

Elton D. Trueblood, a Christian of deep understanding and insight, has written in his little book, *The Common Ventures of Life*, these words: "It is desirable that, as honest men and women, we should face squarely this transcendent fact of death. We are not living wisely or well unless we recognize that whatever we prize most we hold by a slender thread which may, at any moment, be broken. . . . Anyone who has ever seen proud and fortunate people suddenly crushed knows how serious this situation can be. The usual supposition is, 'It can't happen to us.' But then it does happen, and then we find that we are woefully unprepared. Yet we could have been prepared, at least in part, and we could have done this without any morbid pre-occupation with the tragic such as

might dim the ordinary beneficent joy in human living."¹

Fortunate indeed is that family wherein the children face the reality of death on a lower level first, as, for example, in the death of a cherished pet. (To a child, of course, such a tragedy may have emotional overtones as great as any. The writer recalls vividly the experience at the tender age of eight years when the family pet, a little canary, suddenly died. The sense of loss, the tears that were shed, the solemn burial under the grape-arbor present a clear memory after a third of a century! We dare not minimize the experience in the life of a child.) Wise, indeed, is that family who uses the opportunity to introduce its children to the fact of death and to seek to interpret this fact in a meaningful and spiritual way. There is no better preparation for a child who must ultimately face the reality of death on the highest level, when a loved member of the

¹*The Common Ventures of Life*, Harper & Brothers, p. 106f.

family departs from its midst. (The guide "Meeting the Ultimate Crisis," page 27, will offer helpful suggestions.)

It is too true, as Dr. Trueblood reminds us, that all too many families find themselves unprepared for the moment of death when it does come. Life itself is antagonistic toward death and because we instinctively rebel at accepting the inevitability of death, we postpone our preparation for it. As a result, when it does come we are likely to be as unprepared for it as we are to be numbed by it. Thus at the very moment when we ought to be strongest, we are doubly weakened.

To quote Elton Trueblood again from this same book, he speaks truly when he writes: "The experience of mankind is that the sorrow [of death] cannot be *eliminated*, but it can be *glorified*."² To this we would, and as Christians we must, say Amen.

Is your family, as you read these words, facing a crisis of either small or great proportions at this moment? Or will your family find itself confronting a situation that will present a serious challenge to it as time goes on? How can we face the one or prepare ourselves for the other?

In the first place, let us remind ourselves of those glorious words of the apostle Paul: "Love bears all things, believes all things, hopes all things, endures all things. Love never ends." The Christian family is, or ideally ought to be, founded upon love—the love of a father and a mother for each other, the love of parents and children for one another. It has been said that "The same heat that will melt wax will temper steel." The family that is united by love will find its bonds strengthened by adversity. A family crisis will serve to reveal its members' need of one another. If at such a moment its members will seek to assure one another that above all, beyond all, and through all their love will remain, then in that strength they may approach the problem at hand with confidence of success.

In the second place, let us seek to be more realistic about life as it

²*Ibid.*, p. 109.



—The National Society for Crippled Children and Adults

Betty, like many thousands of crippled little boys and girls, finds helpful care and treatment at an Easter Seal center.



—Harold M. Lambert

Dreams of a new home can wait. What is more important is that Dad is still on hand.

must be lived. Let us remind ourselves, and teach our children, that "life is real and life is earnest and the grave is not its goal," as Longfellow proclaimed. Let us acquaint our children with the presence of evil in our world, and with the reality of temptation. In the world we *shall have* tribulation and adversity, disappointment and discouragement, dishonesty and disease, pain and privation, evil and sorrow. Let us prepare ourselves for the fact that we shall eventually meet all of these in one form or another. Then let us remind ourselves and teach our children that within each of us there is the power to rise above that which is around us, that there is positive good as well as positive evil and ours is the power to choose. Then let us un-

dergird this realism with a sense of the presence of God and the help of Christ to develop a personal faith that will enable us to rise above that which is constantly around us. Temptation to evil or to surrender never harms a man; it is the yielding to it that can blight a soul.

What shall we say of the ultimate crisis of death? Let us face it frankly, so that we may have the power to face it less fearfully. Let us recognize it as a part of God's great plan for his children and let us speak of it with confidence. Let us remind ourselves that if we were to know nothing of the joy of life and of love, we should never have to face the pain of sorrow and of parting. Yet who among us would wish to surrender the first to avoid

the last? Let us talk together and read together from the Bible the great promises of God in the words of Christ and reassure one another that God's love for us is greater even than our love for each other. Let us, who live in earthly houses, speak within our family of God's House of Many Rooms, for this is language every age can understand. Let us think together in spiritual terms of death, not as an end but as a thoroughfare. Let us say together in faith,

"The LORD is my shepherd,
I shall not want."

For "We know that in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28).

See meeting plans on pages 26, 27.

Parents OF Teen-agers

PALS OR FIREMEN?

"Is it good for a parent to spend a lot of time with a son or daughter as a 'pal' or is it better to be 'available,' when needed?"

by
Elaine
Holcomb

"IS IT GOOD FOR A FATHER OR MOTHER to spend a lot of time with a teen-ager as a 'pal,' or is it better for dad and mom to be 'available' when needed?" This question allows many answers. Between the poles of palship and availability there are an infinite number of relationship patterns. Each set of parents and teen-agers can develop a pattern satisfactory to them. Still, what principles and factors need to be explored as people today consider the question?

Consider the viewpoint of the mother of two teen-agers who claims that her role is similar to that of a fireman. She is standing ready at all times to render aid and guidance whenever the need arises. She feels more needed by her son and daughter now that they are in their teen years than she did when they were younger.

This mother feels that doing what she needs to do for her teen-agers does not so much depend upon the amount of time she spends with them, as it depends upon her availability when need arises. Parents of teen-agers cannot call all the signals, she insists. They cannot set a definite schedule of time when they will counsel with their sons and daughters. They must rather be ready and willing to give time whenever and wherever they are needed. This does not mean that the parents can be casual or "catch as catch can" about their contacts with

their teen-agers. The fact is, this pattern of working may require their staying at home even more than when their children were younger.

The mother of a junior high school girl had never felt that her daughter needed her help in school work until just before the girl's 9th grade mid-semester exams. She noticed that her daughter was beginning to show nervous concern, so she offered to help the girl study for exams. This mother was willing, if necessary, to give up some of the things on her own schedule in order to help her daughter over this academic pinnacle. Mother and daughter worked closely together on this for several days. They both were stumped over how to work one type of problem that the daughter feared would be on the final. Neither would give up. They kept plodding on until, one evening, "dawn" seemed to come at midnight. When they finally thought that they had that problem solved, they had done it together. This mother now insists that one of the biggest thrills of her life was when her daughter telephoned her excitedly immediately after her math exam and said, "Mom, *we* passed."

Perhaps these mothers are saying several things that could help many parents answer the question with which this article began. These mothers feel that the role of a parent is more than that of a "pal." It is a role of availability; this is, being available as a fireman is available. This role requires

parents to be ever ready to give encouragement and friendly boosts that will help their teen-agers become increasingly able to solve their own problems.

The attitudes, remarks, and behavior of teen-agers should be carefully evaluated by parents who want to find what their best role is.

Many parents sincerely want to do what is right for their teen-agers, but do not believe that their sons and daughters really want to be with them. One mother was heard to say that one night she had offered to take her sons and daughter to a drive-in only to have them nonchalantly announce that they each had their own plans with their own friends. This mother felt rejected. She wondered if she should ever make plans for sharing an evening out with her teen-agers.

The father of a teen-aged boy was advised that he should devote more attention to his son. Three weeks later he reported that he had really "worked at it." For each night he had planned a different activity with his son. He felt both proud and exhausted. His son was not just exhausted. His son was bewildered, and less and less responsive.

A teen-aged girl complained, "Whenever my mother does something with me she makes me feel that she is honoring me with her attention."

A good-looking sixteen-year-old boy told of his reluctance to hurt his parents' feelings. His parents are extremely conscientious in

The author, Mrs. Luther Holcomb, is wife of a Baptist minister, mother of two teen-agers, active in church and civic affairs.



Illustrated by John Steiger

providing a "good background" for their boys. They set aside Friday night as "family night." They all go out to eat and enjoy recreation together. When he was younger, the sixteen-year-old enjoyed these "family nights." What he needs and wants now is the guidance and understanding of his parents as he seeks normal contacts with his own age group. Knowing how to explain this to his parents and get the rigid family night schedule modified, is his dilemma.

Still another teen-age boy complained, "I wish my parents would not force me to go with the whole family when they go some place. Many times I would rather be with friends my own age."

Perhaps the parents of these teen-agers mistakenly equate quantity and quality. The number of hours parents spend with their children really says little about the quality of the relationship between them. Perhaps these parents are scheduling their time with their teen-agers to suit their own convenience. They may need to be more flexible, more ready to fit themselves into the schedules and likings and needs of their sons and daughters.

Many of the teen-agers in our churches have claimed that they like to share some of their recreational activities with their parents.

They prefer for their mothers and fathers to act like understanding parents and not like teen-age buddies. The teen-agers want a feeling of belonging and of mutual understanding within their homes instead of a smothering relationship which leads their parents to intrude in their outside activities. However, the young people do want their parents to express interest in their school activities and to be available when occasions for parent participation occur.

The desire to just talk things over with their parents has been indicated by many boys and girls. One senior boy told how he enjoyed "being at home and sharing things with each other." A younger boy explained that the thing he liked to do most with his parents was "talking about how we are getting along—them at work, me at school and with my friends."

A sixteen-year-old boy insisted that he wants his parents "to stay as they are because they are generally understanding." Many

young persons express a yearning similar to that of a junior high girl who wants her mother and father "to understand me and my views."

It is not always easy for parents to know just when their sons and daughters need them most. Often the most opportune time to talk things over with them or to show an understanding attitude toward their problems comes unexpectedly. Likewise, they sometimes need their parents at moments parents may find very inopportune. That is why it is good for parents to be available as much as they can and to let their teen-agers know that they do try to understand them and are willing to help them as they learn to make their own decisions.

Some teen-agers express unhappiness because their parents always seem to be busy. One boy complained, "My parents are too busy—you know how it is—rush, rush all the time." One girl was concerned because her parents had to work hard and were always too tired to take time to talk things

(Continued on page 30)

I. The Bible Can Speak to Your Family

Purpose

To say that the Christian home is having a hard time of it does not understate the case. There are many sobering evidences to support this claim. At the risk of oversimplifying the problem, it must be said that the lack of depth in domestic spirituality is partly due to our fitful, halfhearted devotion to the Word of God.

This session should first of all face up to some of the unhealthy influences that are eating away at the fabric of family life. Then, after admitting some of the problems which afflict our domestic society, there ought to be an earnest effort made to rediscover the Bible as a family book—a library of information—for guiding the individual family into a “oneness” of love, security, and mutual sharing.

This session should point up the centrality of the family in the sacred Scriptures, and some of the ways in which the Bible speaks to the modern family.

Preparation for the Meeting

Seek to gather some data for the purpose of pointing to the moral disintegration of twentieth century family life. (In this, your community library or local police office will probably offer helpful assistance.) In doing this, you will find that many clergymen, sociologists, criminologists, marriage counselors, and others will substantiate the alarming claim that the family life in our time has been dangerously weakened.

You might like to delegate this responsibility to a person in the group who would then make the opening presentation at the meeting. He should do this with an explanation that the breakdown in the moral and spiritual fiber of the family calls for a re-examination of the situation in light

of biblical truth. A panel discussion with three or four panelists, who have read and studied the article “The Bible Is a Family Book,” would be an interesting and helpful way to point up the truth that the Bible is a family guide. In order to speak intelligently, the panel members should prepare themselves by carefully searching the Scriptures for incidents related to domestic life. For this assignment, they will need a good comprehensive concordance. If possible, secure Strong’s *Exhaustive Concordance of the Bible* for this purpose. There may be a copy in your church library, or maybe your minister will have the volume in his library.

In the next place, the panel should seek to find and become acquainted with some of the biblical ideals and principles by which the modern Christian family must live. For example, respect for parents (Exod. 20:12), and, what is equally important, parental reverence for children’s personalities (Eph. 6:4). There are other references that you will want to seek out and use in the discussion of the family-relatedness of the Bible.

Conducting the Meeting

Begin by singing or reading (preferably singing) the second stanza of hymn No. 122 in *Christian Worship—A Hymnal*¹:

“Come, Thou Incarnate Word, Gird
on Thy mighty sword,
Our prayer attend;
Come, and Thy people bless, And
give Thy word success;
Spirit of holiness,
On us descend!”

This should be followed by an opening prayer to be read by the group. This prayer might be one of your own

¹Available from the joint publishers of this magazine.

composition, or the one that follows:

Most gracious God, our heavenly Father, we give thee most humble and hearty thanks for thy Holy Word. In our individual families give us the grace to receive it in reverence and humility. May it lead those in our family circles, to put their whole trust in thee alone, and so to serve and honor thee that our homes may be a haven of blessedness and peace. May our understanding of thy truth make us people of good example, that in being so we may edify our neighbors and bring honor to thy name and good to our society. We ask this for the sake of the One who is the Word Incarnate, even Jesus Christ our Lord. Amen.

Then, the leader of the meeting should introduce the purpose of the program, and present the person who will briefly review some of the contributing causes to the disintegration of family life. This “bird’s-eye view” of the problem should be followed by the panel’s presentation of the solution—“God’s Word to the Family.” This may be done as we have suggested in the section dealing with the preparation for the meeting.

Time should be given at the close of the panel’s discussion for questions and answers. The moderator might like to “prime the pump” by projecting several questions. Such questions might include:

1. Does the Bible really speak to the family in our time?
2. What biblical ideals and practices might be applied to the modern domestic society? Are these practical?
3. How best can these ideals and practices be implemented in the present-day family?

The meeting may be concluded with a pithy, pointed worship session in which is given a call to dedication to God’s Word as it speaks to the families represented.

2. Your Family Can Speak of the Bible

by Frank Edmund See

*Two meeting plans for parents' classes and discussion groups
based on the article "The BIBLE Is a FAMILY BOOK," page 7.*

Purpose

In this session we shall seek to dramatize the methods which may be used to show how the family can interpret and illuminate the Word of God. This will call for careful, even meticulous planning. The program should instruct parents on how they can take the common, everyday family experiences and use them as interpretation media.

Preparation for the Meeting

The leader should first select two or three factual or fictional incidents about domestic life. Perhaps, there is someone in the group who could write three or four brief skits based on these real or imagined incidents.

An example of a real life incident was recently related to me by a minister. While calling on a family, the mother told him of a moving incident which had profoundly impressed and influenced her and her husband. Their little girl had returned from church school with the suggestion that the family begin to say grace before meals. They asked her where she received the idea. She replied that in her church school class they had been taught: "always and for everything . . . [give] thanks . . . to God the Father" (Eph. 5:20). This so impressed the parents that they now have been moved to church attendance, and are contemplating confessing their faith in Christ in the near future. Here

is a case of the living Word of God speaking to the family through a child's simple faith. Other incidents may be found in the general article in this issue. You will also find many such examples in the family life of your church. Prudent inquiries will reveal experiences that could be used in illustrating the ways by which the family can lift up and interpret the Divine Word in the domestic context.

After the skits have been written, an effort should be made to find the people who can best act out the sequence. Properties should be found. These must be kept simple, but related to the skit to be presented. Arrange the lighting so that at the end of each presentation the stage or setting will be plunged into darkness. While the stage is being set for each sequence, an off-stage voice might take advantage of the pause to say a few words about the next scene; or to read appropriate scripture passages which are related to the scene to be presented.

One word of caution! The scenes should be brief. Those who act out the skits need not be talented actors. In fact, the presentation can be most effective when different families are used for each skit.

Conducting the Meeting

Should the leader be responsible for the opening devotional, the story of the Holy Family in Luke

2:41-52 can be used, calling attention to the fact that family incidents often point up some sublime spiritual truths. The hymn "Take Time to Be Holy," No. 346,¹ will fit the theme of this meeting, particularly the first stanza.

After introducing the theme of the meeting, the leader should let the skits carry it along until the end. After the final skit, there ought to be a short discussion period when you may wish to raise such questions as:

1. How can we be best aware of incidents in our family circle that will illustrate or interpret a Bible truth?
2. When should these lessons be pointed up—when the family is enjoying the fellowship of a meal hour?
3. Should specific times be set aside for such discussion; or should parents be alert to take advantage of opportunities that naturally rise in family life?
4. How can families so familiarize themselves with the Bible that they begin to recognize reflections of its truth in day-by-day experiences?

Close the meeting with a well-thought-out prayer to God who has spoken to the family through his Word. Ask his guidance in helping each home to be a reflection of the life and love that the Bible portrays.

¹From *Christian Worship—A Hymnal*, available from the joint publishers of this magazine.

Purpose

"Into each life some rain must fall"—so goes the old saying. Some anonymous wag has written these words as he considered the inevitability of this fact:

The rain, it falleth everywhere,
Upon the just and unjust fella;
But more upon the just, be-
cause

The unjust has the just's umbrella!

In a more serious vein, however, both of these truisms can be traced back to the words of Jesus when he said, "He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matt. 5:45).

The purpose of this meeting is twofold: to help everyone to realize that every individual and every family will inevitably face a time of crisis of either small or great proportions; and to discover ways and means through which the Christian family can meet a crisis when it comes and, better yet, find positive good in such an experience when it comes.

Preparation for the Meeting

The leader (or program chairman) will, want to read again those words in Matthew 5:45 quoted above as he sets the stage of his mind and plans the program. (Perhaps he will want to use them in the devotional part of the program as well.) Let him consider the implications of this truth of life. In the natural world those parts of the earth that receive no rainfall are the deserts of nature and life, whether it be plant or animal. The overabundance of sunshine can be a bane, rather than a blessing. The areas of life that are fertile and productive are those where there is a normal balance of sunshine and rain. How chaotic it would be, if you or I should find ourselves with the power to decide each day whether the earth were to be given sunshine or rain, dependent upon our own desires! Who among us would accept such an awesome responsibility?

The analogy holds true of our lives as individuals and as families. There will be days of sunshine and

I. When the Family Gets Into a Jam

there will be the days of rain. Having accepted this fact (which is not as simple as it is to write it on paper), we can go on to discover that there can be a positive good in every experience of life as well.

Conducting the Meeting

Having introduced the subject with the help of the thoughts above, let us begin to be specific. Plan to have a chalkboard available where the group will meet. Then suggest that a time of "crisis-sharing" might be helpful. You might write on the chalkboard a general heading of "Family Crises"; then a subheading on the left, "Possible or Actual Problems"; in the center, another subheading, "General Problems" (a better heading than this might be found, for it should suggest those family problems that are common to all families, out of those listed in the left column); then a third subheading on the right, "Capable of Solution." In such a brainstorming session, we should discover two things: that most of the family crises we face are common to other families as well; and that there will be a rather general agreement in the group that there are few, if any, that have not been overcome or cannot be overcome in a way that will have a result of positive good if they are approached in a spirit of faith and understanding.

Agreeing that they can be met and overcome and finding the ways to do so might be two different things. Therefore, you might want to divide your total group into a number of smaller groups of from four to six persons each. Then, depending upon the number of such groups, choose one or two problems listed under each column. Assign selected prob-

lems to each group. For five to ten minutes, meet as buzz-groups, discussing the particular problems that have been assigned. Seek agreement upon a recommended course of action for each one. When the entire group comes together again, each reporter (selected by each group) will present the findings and/or the recommendations from his group. Time for open discussion will be advisable, so you may wish to limit the number of groups to allow sufficient time for this part of the program.

In all of your thinking and discussion in this area of concern for the family, we must recognize from the outset that a "family crisis" is just that: it involves the *whole* family. If the crisis should deal with the father's loss of his job, the entire family will be affected, not only materially but emotionally as well. The calm faith of parents will reflect itself in the reaction of the children. Fear and apprehension, however well we think we might conceal these emotions, will be sensed by the children and will result in a reaction to personal crisis that might have lifelong consequences. You as the leader, or someone in the group, might be able to testify to such an experience that you or he will recall from childhood, to emphasize this point strongly. Furthermore, if this is a "total family" problem, let us encourage ourselves to seek a "total family" solution.

Lastly, let us not forget to use the resources of divine wisdom as we find them in the pages of the scriptures. If "... marriage is a holy estate, instituted by God," as the wedding service states, then let us seek God's help and strength to bring it to a successful fulfillment.

II. Meeting the Ultimate Crisis

By Howard G. Hartzell

Two meeting plans for parents' classes and discussion groups based on the article "Preparing for Family Crises," page 19.

Purpose

It has been said that in life only two things are really certain, and they are death and taxes. Some of the most profound truths of life are expressed in simple terms. There is no one among us who would disagree with this fact. Because we know that taxes are certain, we make provision for the inevitable time of reckoning when they come, if we are prudent. We lay aside a certain amount of money each week or each month, so that when the tax bill comes we are as prepared as possible to meet it. We are prepared not only financially but psychologically (although we may grumble about it after the manner of people from time immemorial)! When taxes are due, we are ready.

How different is our attitude, for the most part, toward the certainty of death. Although we recognize its inevitability, we tend to avoid coming to grips with the reality of the fact. We seldom talk about it, we prefer not to think about it, and we all too often are totally unprepared for it. Why should we not prepare ourselves in the same wise and forthright manner for the crisis of death when it comes to our home or to our family? The purpose of this program is to help us to begin to do just that.

Preparation for the Meeting

We should realize at the outset, because of the human attitude described above, that it will be difficult to develop the same interest in and support of such a topic as this. Yet the family that is genu-

inely concerned about this problem will welcome such a program, while other families should be strongly encouraged to participate in it. Seek to enlist in your planning some family that has recently gone through the experience of death within the immediate or larger family circle and has done so successfully. Ask also for the help of your pastor in preparation for the meeting and for his presence at the meeting. He will be more than happy to consent, since this will help him in one of the areas of his constant concern, that of adequately preparing families for the time when he and they will be led together into the crisis of death within the family circle.

Conducting the Meeting

If your pastor plans to be present, you might ask him to introduce the program with a brief talk of an appropriate nature, perhaps leading the devotional part of the meeting and reading some of the great passages of hope and faith found in the Bible. The beautiful and comforting words of John 14 are most significant for the family, using the symbolic picture of the heavenly home of many rooms, and the love of a heavenly Father, perhaps coupling it with a reading of the latter part of Matthew 6. The two passages almost belong together, do they not?

Your planning committee, consisting of the family you have selected, your pastor and yourself, might have some very definite ideas of ways in which this topic might be presented. A local situa-

tion of recent occurrence might provide the spark of inspiration. If so, by all means seek to develop it.

On the other hand, your committee family (or another family willing to participate) might effectively present an informal play-acting situation. The presence of children (either their own or other children) or adults taking the part of children will be desirable. The sad death of a pet canary (recall the writer's personal experience as related in the accompanying article "Preparing for Family Crises") or a pet puppy or kitten can provide an acceptable, and perhaps wise, theme. Have the family come together around the table at mealtime (the stage can be set for this) for their first meal following the death of their pet. Include in your stage family three children: one between the ages of three to five; one between five and nine; and one about twelve years of age. The reason for this is a recent study that reveals that a child passes through three distinct phases at these ages in his attitude toward death: in the first, death is a temporary parting, akin to a father's leaving for the office in the morning but returning again at night; in the second, a child begins to accept the permanency of death but needs reassurance from the living for his own sake; in the third, a child recognizes the finality of death and begins to ask certain questions of parents and others, some of them profound. Somewhere in your general program you will want to explain this

(Continued on page 28)

(Continued from page 3)

inedible, it is rejected. If it is of good quality, it is approved for human consumption.

Good material and good workmanship are essential to an acceptable manufactured article. Proper cultivation, spraying with chemicals, protection from frost, and sufficient moisture make for good specimens of fruit.

It is even so with human beings. Attractive, useful personalities do not just happen any more than good industrial products or fruit just happen. Easter tells us that through the power of the living Christ, all of us can develop into the kind of people who will live eternally, because we have met the test of the Divine Inspector. May such be our desire, and may we co-operate with God to accomplish this end.

AN EASTER PRAYER:

Our loving heavenly Father, we thank you for Easter, and for the stories in the Gospels that tell us of the death and resurrection of Jesus Christ, your son. We are glad that he came to show us your love in action, and we believe that he rose from the grave because he was faithful in love and sympathy and compassion, even unto death.

Help us to follow him in those areas of life where it is necessary for us to stand for truth and righteousness. So shall we live lives that will be worthy of the gift of perpetuation in the life to come.

Bless this our home, and each member of our family circle. May we be joyful and radiant not only at this season, but throughout the whole year. Help us to live day by day so that others will know of your life and love.

Send your truth and hope into the homes of all men everywhere, and grant that the faith and courage of those who walked with Christ in the first century may also characterize us who live in this exciting, problem-filled century.

In the name of the risen Savior and Lord of Life, we pray, Amen.

(Continued from page 27)

to the assembled parents and it will lend authenticity to the play-acting of the family as it plans its table discussion.

Using the example of the canary, we can begin talking about how much fun we had with Dickie while he was with us. ("Many families are not fortunate enough to have a pet.") Perhaps Dickie was especially happy with our family, because he lived longer than canaries usually do (emphasize the temporality of *all* of life). Stress the fact that we should never know sorrow if we did not know the joy of love. ("We should be glad that we had Dickie, even though we are sad because

we have lost him.") Then perhaps the children would have many questions about God and such a little thing as a bird ("Does God love birds, too?") Here you might read such Bible verses as Matthew 6:26 or Matthew 10:29-31, beautiful in their simple faith, as the family remains seated while the father takes up the Bible. From here, it is a matter of easy progress for the dialogue to include God's love for all of his creatures, and especially his human family. The conversation can then turn to the difference between our human bodies and our spirits, the temporal and the eternal. Here again at the close, a scriptural reading might be most appropriate as the family unites in its devotions at the table, perhaps 1 Corinthians 15, the latter verses. A prayer of gratitude to God for his good gifts might well be led by the twelve-year-old member.

Any open discussion following the presentation should be at the discretion of the leader; it might be totally unnecessary or it might be unwise. The leader would do well to feel out the situation and make his decision accordingly, being prepared for it if he should so decide.

A word of caution should be spoken in conclusion, and that is to remember that there are equally great problems of adults as well as children as the family meets its ultimate crisis. They should both be adequately considered in the play-acting presentation. Neither should the underlying emphasis upon the need for a preparation for the crisis of death be overlooked. This, of course, brings us full circle to the purpose presented at the beginning.

(Continued from page 12)

up. While we were there with him, he went into a coma. At first my heart was filled with panic. I felt that I *could not* lose him, but as we drove to the hospital behind the ambulance, God sent a wonderful peace into my heart. Somehow, I knew that I could bear to give him up, if that was God's will. When we arrived at the hospital, and I saw the little body I loved so dearly empty of its master, I cried out, "No, no, I cannot live without him." The doctor gently led me away from him, and said, "But you will have to." The next days were full of despair and emptiness. Yet, deep inside me, I knew that God had not left me nor forsaken me. My husband and I drew closer to each other but, more important, we drew closer to God. He was so near and real to us, that I know that it was only by his grace that we were able to bear the strain. It was then that I learned about the women's prayers for Rickie, and I knew he had been healed. For where he is there is no pain or sickness.

So the service beside the open grave was over. Slowly we walked away.

My heart was praying, "Dear God, bless my three boys for me, and help me not to grieve too much."

I know now that through these tragedies we were able to help many people find their way back to God. There were times when I felt it was a tremendous price to pay. There is no way of expressing the darkness that follows a loss of this kind. After the clouds have passed away, one can look back and see God's hand comforting and healing the broken heart.

Almost immediately after Rickie's death, our doctor began urging us to try to adopt a child. We had no interest in this; but because he kept insisting, and we had nothing better to do, we tried to apply for a child at the agency nearest us. However, we were told no new applications were being taken at the time. I reported this to the doctor, and he said, "Go back and say you will wait." So we did.

Living in a small parsonage, pastoring a country church makes financial difficulties in any home, and ours was truly strained after all our hardships. My faith was not very strong; I really did not believe we would receive a child. What had we to offer except love? Would that be enough? I didn't know that again the women were praying that God would give us a child.

One Saturday morning while my husband was working at the church, I began my usual house cleaning. Our telephone rang, and a voice said, "Mrs. Campbell, this is the children's home. We have a baby boy for you. Would you come get him Monday morning?" I can't remember what I answered, except to say, "Yes," and "Thank you." I ran to the church to tell my husband, but I was crying so hard, I could only speak his name. He tried in vain to imagine what had happened, and I kept shaking my head at every suggestion he made. Finally, I managed to say, "We're going to get a baby—the children's home called."

That Sunday was one of the longest days we ever had. Yet there was much to do to prepare for the new baby. I never heard my husband's sermon that day, and he did not know what he spoke about either.

Monday, we drove to the children's home. After talking with the superintendent, we were taken to a room. On a couch lay a tiny baby. I dressed him and took him in my arms. So a miracle was performed for me. At last I held a healthy, normal baby in my arms. I did not deserve this wonderful blessing. The emptiness was gone; the days of sorrow had passed.

That was five years ago. I know that life does not offer easy tasks; sorrow and hardships go with joys and blessings. Learning to live with sorrow and hardship is what counts, and the person with God beside him can do just that. For God is able to do exceedingly abundantly above all that we ask or think.



family Counselor

What Can I Do About a Stubborn Daughter?

Q. WE HAVE A PROBLEM in our daughter who is not quite three years old. Children at two and one-half are all tyrants. That describes our daughter perfectly except that she has been that way for a year.

She has been taking her shoes and socks off and walking barefoot on our rather cold floors, going down to the cool basement with no wraps. The result has been a serious illness, which we had constantly warned her of to no avail. Now she refuses medicine. The doctor said he could give her penicillin shots and would cure her so I have no real worry about her recovery. However, I think this must be an extreme example of the willfulness typical for this age.

I wonder if you have any suggestion for teaching her how to get along in the world. Do you suppose any permanent damage has been done by allowing this to develop to such a degree? I had always read to let them do their own way as much as possible and in time they would outgrow the willfulness. However, she seems to become more stubborn as time goes on. I often let her do things her way, then point out when she fails why my way would have been better. I do hope you can answer this puzzling question for me.

A. FIRST OF ALL, let me assure you that it is not likely that any permanent damage has

been done to your daughter, even though she seems to be unusually stubborn. Although the early years are tremendously important in determining the pattern of one's life, the experiences in the next two or three years will be fully as significant to your daughter. As you have so well indicated, her behavior is more or less typical of a normal three-year-old.

You have been wise—and it seems to me patient—in letting her try to do things herself. After all, children learn through experiences of success and failure and you should be glad that your daughter shows so much initiative and curiosity, even though at times these qualities may be irritating to you. Continue to encourage her in her effort to enlarge her ability to do things.

Important as it is that children's initiative and resourcefulness shall not be stifled, it is equally important that they shall gradually learn that there are occasions when the wishes and needs of another person must be taken into account.

Furthermore, children must realize that there are times when they must follow the admonitions of their parents. A three-year-old obviously does not have the judgment to determine whether or not she should walk with bare feet on cold floors, or go down to the cool basement with no wraps. In cases such as these, the parent must insist that the child shall do what

the parent feels is right.

If your child gets stubborn or shows her hostility, it may be necessary to keep her with you, or in her own room, until she quiets down. A parent should guard against saying "no" to a child all the time, but should be equally able to say "no" when the situation requires it.

Your three-year-old's co-operative spirit will not develop "overnight," but it will come. The example of those in the home will be important. You can arrange situations in which it is necessary to take turns. In the nursery department in the church school, and later in the public school, she will learn better how to co-operate. To be sure, she may always be a child who has a mind of her own and who tends to be demanding in her relationships with others. These qualities are not entirely undesirable. Because of them, she may achieve in life far more than the easygoing conformist.

A minor suggestion may be in order. When your daughter fails in what she tried to do, would it not be wiser simply to help her discover the reasons for the failure, rather than trying to show her why "your" way would have been better? The moment you place the emphasis upon "your" way in contrast to "her" way, personalities enter into the picture, and she may tend to reject insights and explanations that might have been accepted if presented objectively.

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What Does Your Child Know About Jesus?

(Continued from page 6)

commitment to Jesus, who became the Christ because of his death and resurrection, we must not be morbid nor go into the gory details with which television daily provides them. We just accept the fact of his death as we would that of a member of the family. Since we cannot explain nor prove the resurrection anyway, we also accept the fact that Jesus is very much alive to those who know and follow him.

The older child begins to think in abstract terms late in his junior years. Many parents become concerned about the child who wants to make the "good confession" for fear that he does not know what he is doing. He may not know what he is doing if he has not had the preparation for making a commitment prior to the Pastor's Class on Church Membership; or if his reason is that "all the other children are going to join the church" or "I want to take communion" or some equally lacking motivation. Parents, teachers, and ministers who teach junior-age boys and girls would do well to gear their teaching to churchmanship rather than to stress church membership. This important step in the life of the child should be a family experience and decision. This writer has had one lad in the Churchmanship Class for two years without his having made a commitment. Others have made the commitment after conferences with the child and his family with full realization that he does not know all he will know, understand all that he will understand, or be as mature a Christian as he will become. This is the first step and his life ahead will need a Christian discipline of study and worship and service to lead him to total commitment.

For the junior-age child, Jesus' life will be an inspiration. His love, courage, his concern for all people will challenge the junior in a way that no other person can. He will begin to understand that Jesus had a mission which men did not fully understand until they had crucified him. A junior can see himself as a part of that mission in spreading the gospel or good news throughout the world. It will not be an embarrassment to talk about him nor shameful to wear his name. One does not desert an old friend whom he has known throughout life. Likewise, if one is devoted to him, that one will want everyone to know him.

What does your child know about Jesus? In order to answer this question fully, parents and teachers must clarify this in their own minds and lives. Only then can they begin to teach the child about Jesus. The parent and teacher must then teach only what the child is able to learn at a given age—being careful not to confuse him nor expect him to understand abstract

ideas which become difficult for adults. The ultimate, long-range goal is to lead the child to make a total commitment of all that he is and has to God through Jesus at a time when he feels that he is ready.

What does your child know about Jesus? What you, your church, and our society hourly teaches him about Jesus! The church, which is the Body of Christ doing his work in his bodily absence, of which he is the Head, depends on your child and how well he knows, loves, and commits his life to God in Christ.

Parents of Teen-agers—Pals or Firemen?

(Continued from page 23)

over with her.

All parents who are faced with the dilemma of whether to be "pals or firemen" might take a clue from a complaint of a seventeen-year-old boy who wishes that his parents "would relax more toward me." This touches upon a universal problem in parent-child relationships: the lack of proper communication. This was also revealed by a girl who wants her parents to "be more serious so that I can discuss things with them." Complaints like these by young people suggest that some parents block lines of communication with their sons and daughters by being over-concerned and tense, while other parents block it with a lack of concern.

Parents of teen-agers can feel frustrated one day and "float on clouds" the next as their rapidly maturing sons and daughters seek their help now, then seem to resist it later. There is nothing so sweet to hear as "Gee, thanks, Mom" or "You're swell, Dad." On the other hand, no words seem more heartbreaking than "You just don't understand me."

Parents can get more honor stripes and less slighting gripes, if they will search out a pattern of relationship that meets the needs of their teen-agers and do it in ways which are acceptable to the teen-agers. The young people need, and they want their parents' love, understanding and help. In the ever changing relationship, parents at times are sort of "pals," but most of all they are "firemen."

A Miracle for Nazareth

(Continued from page 18)

Daniel was so busy fighting imaginary battles that he lost track of what was going on around him. When his father stirred beside him, he came to with a start and found that Jesus had stopped reading and was talking to the people. It was not the usual explanation of Isaiah's message. Jesus was saying that this scripture was coming true today. What did he mean? Could he possibly be claiming that he was the

Messiah? But he was a carpenter, not a soldier. How could he save Israel? Daniel looked at his father and saw that he was looking very cross. So were all the other men, and one of them muttered, "Who is he to talk like this? Isn't this Joseph's son?"

Jesus must have noticed their expression, too, for he stopped. Then he said, "I know you came here hoping to see me do the sort of thing I have done in Capernaum, but I can't do any miracles here. You see, you don't believe in me. It is just the same as in the days of Elijah when there was a drought for three and a half years and a great famine. Many widows in Israel were starving, but Elijah helped a widow in Sarepta, outside Israel. And Elisha healed Naaman, the Syrian, although there were many lepers in Israel."

At that, some of the men at the back of the room stood up and shouted, "Throw him out!" Some at the front rushed up and pulled Jesus out of the pulpit. Soon the synagogue was full of struggling men, and Daniel dived under a bench to get out of the way. When the room cleared, Daniel crept out and ran to the door. The crowd was pushing its way down the narrow street and Daniel knew they were on their way to the top of the cliff to throw Jesus down.

Suddenly it came to Daniel that this was Jesus, his friend, who was being treated so roughly. He rushed after the crowd and tried to push his way in. At first he made no headway at all, but gradually the mob began to slow up, and men began to look puzzled and ask one another what was happening. Daniel squirmed his way through the close-packed people to the front. There were the men who had pulled Jesus from the pulpit and who had been hustling him along. Jesus was not there! He had slipped from their hands and was gone.

There was much discussion and many puzzled faces in Nazareth that night. Daniel knew what had happened. Had not Jesus told them in the synagogue? He was the Messiah and, of course, no one could hold the Son of God.

Biblegram Solution

(Biblegram on page 9)

SOLUTION: "By wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches" (Prov. 24:3-4).

The Words

A Aisle	I Snout	Q Till
B Billy	J Fish	R Mother
C Swine	K Ship	S Hurts
D Blue	L Rough	T Alone
E Piece	M Brand	U Daisy
F Beads	N Doily	V Sand
G Bandit	O Gate	W Adder
H Wick	P Women	X Sets



Books for the Hearthside

For Adults

A devotional book to read in preparation for Easter is **Daily Meditations on the Seven Last Words** (Abingdon Press, New York, 1959, 143 pages, \$2) by G. Ernest Thomas. It is planned for seven weeks with seven daily meditations for each of the seven last words. Each day's devotion includes the meditation, a scripture reference and closing prayer. The author is director of spiritual life, General Board of Evangelism of The Methodist Church. He has had wide experience in conducting retreats for ministers and laymen.

Holmes Rolston's book **Faces About the Christ** (John Knox Press, Richmond, Virginia, 1959, 215 pages, \$3.50) is divided into five sections: Faces About the Manger; Faces Along the Way; Faces of the Twelve; Faces of the Passion Week; and The Face of the Christ. The last section is the summary of Christ as man and as Son of God. Throughout the book, the author centers attention on a question asked of Jesus or a statement he made which can be applied to the decisions we make daily. As the significance of the forty-two persons who knew Jesus emerges, the impact of Christ's message for us is felt. Or to put this in the words of the author, "We are interested in the men and women of the New Testament because through a study of what Jesus said to them we may prepare the way for His confrontation of men and women today."

From a European theologian Otto Weber comes the handbook **Ground Plan of the Bible** (The Westminster Press, Philadelphia, Pa., 1960, 221 pages including a Chronological Table of Biblical Events and an Index of Main Biblical Ideas, \$3.95), translated by Harold Knight. The approach for the book is historical, theological, and critical. The content is arranged in two columns to the page in an orderly fashion, with topics and subtopics so that subjects of concern to the reader may be quickly located. This makes the book useful as a reference work. Expository passages provide further usefulness and enlightenment. Laymen, teachers, and professional religious leaders will find this book a ready reference work.

The Caxton Printers of Caldwell, Idaho presents **The Road I Came by** (Paul Jordan-Smith (1960, 474 pages, \$6.50). This is a book of recollections

and reflections concerning changes in American life and manners since 1890 as seen through the autobiography of the author. Readers are shown Southwest Virginia as it was in the good ol' days. Stories of meetings with outstanding writers are given as well as a wealth of critical analysis of many books. Both are woven into the conversational approach the author uses as he recounts experiences and learnings. Of special interest are two hitherto unpublished letters (charming and filled with good humor) to the author by Margaret Mitchell, author of *Gone With the Wind*. This book with its warm style will appeal to readers of varying age interest and especially to those who can appreciate the good in and who desire to preserve memories of some of the treasured ways of yesteryear.

For Young People

The Baby-Sitter's Storybook (Longmans, Green and Co., Inc., New York, 1960, 180 pages, \$2.95) by Mary Furlong Moore and Muriel Fuller is an interesting collection of poems, stories, rhymes, and riddles. An important feature of the book is its arrangement for use with children from one to nine years of age. There are separate sections for children from one to four, four to six, six to nine, plus a section of riddles. An introduction to and suggested use of each section is given to show the user how to obtain the most effective use of this tool.

Jet Flier is the story of Harry Burnett's experiences in flying airplanes. It is told as he is piloting a jet carrying one hundred passengers. Through the wandering of his mind, the reader learns of his sky-writing escapades, the bombing missions he flew during the war, and the training involved in piloting the various planes. Suspense gathers as trouble develops with the jet's landing gear. How the ace flier faces the imminent danger involved makes the reader sweat along with him as the ground approaches.

A mystery young teens will enjoy is **Ghost in the Castle** (David McKay Company, Inc., New York, 86 pages, illustrated, \$2.75) by William MacKellar. A young lad by the name of Angus Campbell has his curiosity aroused concerning a reported ghost in the old Craigie Castle. His great-uncle in typical Scottish brogue tells about old Dugal who saw the ghost with his

own eyes. Enough said, Angus begins investigating and learns a lot.

For Children

A new book to add to the collection of Makers of America series is **Abraham Lincoln, Courageous Leader** (Abingdon Press, New York, 1960, 125 pages, illustrated, \$1.75) by Lillian J. Bragdon. Children of ages eight to twelve will find this book especially written for them. Rather than being comprehensive, the author chooses that which is representative of those things that are important in showing Lincoln's revered qualities of wisdom, courage, insight, humor, and humility.

For children ages nine to twelve, Mary Katherine MacDougall writes the book **Black Jupiter** (Broadman Press, Nashville, Tenn., 1960, 181 pages, illustrated, \$2.75). Drawing upon her own experience of living in a Colorado copper mining area, the author gives firsthand knowledge to the story. Jim "the hermit" discovers a newborn colt out in the snow. Since the baby colt is overexposed and weak, Jim finds himself having to carry and drag it to get it home. Raising a newborn colt in his cabin proves to be quite a feat! Gregg and Jenine Jordan's father is in charge of the copper mine. A mystery develops. Suspicion is aroused in regard to Jim "the hermit." However, Black Jupiter plays an important role in helping to get things straightened out. This is an exciting book that boys and girls will not want to miss.

While visiting New York, Mary Virginia Fox becomes fascinated by the size and beauty of the Statue of Liberty. Discovering why and who fashioned it led to the writing of **Apprentice to Liberty** (Abingdon Press, New York, 1960, 160 pages, illustrated, \$3). In the development of the book, we see not only how one boy might have had a part in making the statue but also the difference between freedom and tyranny. Children nine years of age or older will find this book at their level of understanding.

Good Old Archibald (Abingdon Press, New York, 1960, 160 pages, illustrated, \$3) by Ethelyn M. Parkinson is all about Archibald's arrival in Brookfield School, his problems in becoming one of the group, and the big ball game of Lawson Lions versus the Bumblebees. It is the kind of book that will have appeal for boys eight through twelve years of age.



Over the back fence

Licking a Major Health Problem

One of our most important health problems today is the crippling results of disease and accident that affect so many children and adults. Concerted action is being increasingly taken by professional, religious, labor, industrial, business, government and other groups for the rehabilitation of the physically handicapped and crippled.

Medical science which provides cures for once fatal diseases is leaving many persons who must live with handicapping conditions. The Easter Seal Society tells us that 8½ million Americans suffer from one type of crippling or another and that one family in every five finds it necessary to fight back against a physical disability of one or more of its members.

Treatment, research, prevention, and education are among the major weapons for attacking this vital problem. We can think of no other organization that is using all of these resources more effectively than the National Society for Crippled Children and Adults and its 1,654 Easter Seal affiliates in all parts of the nation.

When the Easter Seal campaign opened March 2, it marked the fortieth consecutive year of service to the crippled by the National Society. It sponsors more than one thousand centers and programs offering direct services to crippled children and adults regardless of race, creed, or crippling conditions.

Continuing through Easter Sunday, the 1961 appeal will seek the financial support to carry on this fight against crippling. Contributions to continue this important work will help to get the problem of the crippled solved, to assure treatment, education, employment, and acceptance of our handicapped friends, neighbors, and relatives.

New Hope for Migrant Families

A new ten-year plan to help solve one of America's gravest

problems, that of migrant labor has been developed. It calls on churches to use every possible method to end deplorable working and living conditions of migratory agricultural workers and their families. The plan was developed by a conference called by the National Council of Churches.

Among its key recommendations are:

1. Education of migrant children is the responsibility of the public school system; federal aid should be provided, but with no federal control over what is taught; a migrant education specialist should be added to the U.S. Department of Health, Education, and Welfare.

2. Migrants should have access to all health and welfare services, with churches co-operating on referrals; the federal government should finance an interstate system of rest stops and provide government-guaranteed, low-cost loans for housing.

3. Churches should assist migrants settling down in one place and those facing problems of unemployment, housing, discrimination, and disqualification from community benefits; and should provide interracial leadership, language classes, home visitation, and other needed services.

4. Churches have a primary responsibility to offer direct religious ministries of worship, Christian education and counseling, plus training local leadership and encouraging denominations to include the migrant ministry as part of established local parish worship, study, and action programs.

This action was taken based on the belief that a Christian is compelled by the gospel of Christ to heed all the needs of men—physical as well as spiritual.

Hearthstone heartily endorses this move to better the lot of the thousands of migrant workers who have helped to put food on all our tables.



—Luoma Photos

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Genesis

Mary Lucretia Barker

The wondrous universe is seen in light
With man in God's own image to possess
Dominion over all creation bright
And wholly good, which God has made to bless.
In Scriptures, light appeared, then heaven, earth,
The sea, the grass and trees, sun, moon, and stars,
With living creatures moving in this birth
Of life which only mortal discord mars.
The wisdom of the Lord shall long unfold
When mankind shall discern what He has made,
And after beauty of this world behold
His majesty on high, in joy arrayed.
The summit of creation, man can stand,
The best of all the works of His great Hand.

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